

MENNONITE HISTORICAL BULLETIN

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How is the Anabaptist movement to be characterized? What is the essence of Anabaptism? If one tries to get hold of a clear-cut answer to these questions, he is likely to experience frustration. For, as the Swiss historian, Professor Leonhard von Muralt suggests, it is impossible to understand the movement as an outside observer. One has to breathe the air of sixteenth-century Zurich, Moravia and the Netherlands in order to understand the Anabaptists. One has to think their thoughts, shed their tears, and feel their torture. Anabaptism defies an objective, systematic description.

—TAKIO TANASE



THREE FOUNDING FATHERS

ANNE (GRANT-MORRIS) SCHENK

GEORGE BLAUROCK, 1492-1529, whose name was in fact Georg (or Jörg) vom Hause Jakob ('Blaurock' was adopted on account of his blue coat), was a vicar in Trins from 1516 to 1518. He came to Zurich to consult Zwingli concerning the gospel, but disappointed in him, turned to Grebel and Manz, who founded the first Swiss Brethren congregation. Blaurock instigated the custom of adult baptism by impulsively requesting Grebel to baptize him at a meeting of the Brethren at the home of Felix Manz in January 1525, committing

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CONRAD GREBEL, 1498-1526, can be considered the chief founder of Swiss-South German Anabaptism. For a century and a half his family had been one of the leading families in the city of Zurich, one of the small number of wealthy patrician families of lesser landed nobility who for years directed the political, economic and military affairs of the city and Canton. The Grebels had always had one or more members in the City Council and usually furnished the master for one of the merchant guilds. For two genera-

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FELIX MANZ, 1498-1527, was the first of the Swiss Brethren to be executed by the Reformed authorities. (Eberli Bolt, the first Brethren martyr, had died at the hands of the Catholic authorities in 1525). Manz was the son of a Zurich canon and received a thorough education in Latin, Greek, and Hebrew. When Zwingli came to Zurich in 1519 Manz joined him enthusiastically, becoming a regular attendant at Zwingli's Bible classes. But in time differences arose between Manz and his associates, and Zwingli left the

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Significance of Anabaptism for Today's Church in Japan

TAKIO TANASE

The genius of the Anabaptists was that they recognized "the world" in the *corpus christianum* (where church and society were in a sense two sides of the same coin), and pronounced it as such. The Bible understood in light of Jesus Christ was the source for this recognition, and this insight resulted in a new type of church and a new way of Christian life distinct not only from Catholicism but also from classic Protestantism. This "world" the Anabaptists faced was in many ways strikingly similar to that faced today by Japanese Christians.

For both the Anabaptist church and today's church in Japan, the church of Jesus Christ is a minority, not only numerically but also psychologically. In both situations becoming a Christian requires a strong decision. Like the Anabaptists, Japanese Christians have to anticipate hardship, misunderstanding, if not literal persecution. In the true sense of the word Japanese Christians live in the "world." Hence, the Anabaptist type of church *should* be more in line with the given Japanese society than other church types.

But in reality the theology that dominates Japan is that of mainline Protestantism. In a way it was inevitable. Christianity came to Japan as a part of Western culture which has influenced the century-old modernization of Japan. The Japanese uncritically adopted what the first missionaries brought with them: a church building with a Western style, the form of worship service that was current in the United States, Puritan personal ethics, a clergy-centered church organization, and a state-church mentality. This "theological colonization" is still going on. Anything that happens within the European and American churches soon comes to Japan. Indigenism still remains a slogan without content for the church.

The basic ideas of Anabaptism have a significant contribution to make to the church of Japan, as I shall attempt to demonstrate around three main foci:

1) **The Bible.** Many Japanese seekers feel puzzled by the flat view

of the inspiration of Scripture and are even repelled when they are told: "Only believe without questioning, then you will be saved." They have a deep skepticism against such a blind faith, because of the devastating experience of having believed in the emperor-god which led them to catastrophe. An historically-oriented view of the Bible with Jesus Christ as the central figure makes the dialogue with seekers about the Bible easier.

Another difficulty for the Japanese in accepting the gospel is the confusing merger of Western culture with Christianity. The American way of life is too commonly identified with the gospel, which attracts some superficial seekers but repels others who are critical of American politics. An Anabaptist emphasis on the centrality of Jesus Christ can certainly remedy this situation.

2) **The Church.** The church in a society like Japan's cannot be anything but a Believers Church. Many Christians in Japan have already come to recognize that the free-church view of baptism, the Lord's Supper, and discipline is the only adequate one for Japan. This is as it should be.

Another thing that stands out is the matter of the ministry. In the large denominations in Japan clericalism is quite strong. In fact, according to the constitution of the United Church of Christ in Japan, the largest Christian body in the land, a pastor must have a theological degree (B.D. equivalent) and pass an examination. Furthermore, only a pastor can preach or officiate in the observance of the ordinances. Thus some rural churches of ten or a dozen members have seminary graduates as pastors — the highest percentage of theologically-trained clergy per member in the world! True, the role of the laity has been emphasized since Hans Weber and Hendrik Kraemer visited the country, but the basic mentality of clericalism has been left unchanged. In this kind of situation the virile lay movement of committed members such as Anabaptism opens up a new perspective. The concept of the church where "no one is not a min-

ister" (to quote John H. Yoder) is needed in Japan.

This does not mean dissolution of leadership. What is needed is a leader who serves as the servant of servants. Such a person will be called by God and by the church not on the basis of theological education but on the basis of gifts God has bestowed on him. And his function is to help the members recognize their own gifts and dedicate themselves to the work of the church.

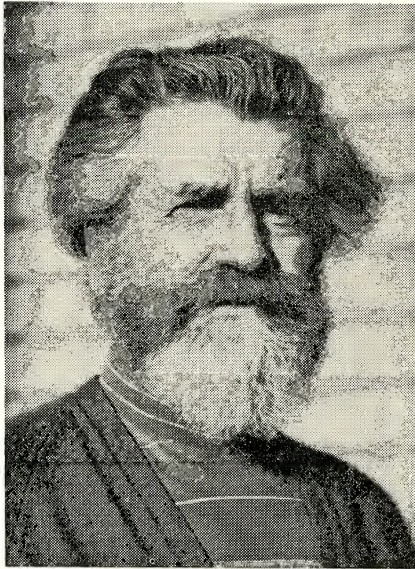
3) **The Christian Life.** There are two different views common among the Japanese in regard to the Christian life. One stresses forgiveness and freedom. Heinrich Heine's passage, which goes back to Luther himself, is often quoted by the people who hold this view: it is God's business to forgive, therefore commit sin bravely. The other is concerned with purity of life: Here one likes to talk about personal ethics, such as no smoking, no drinking, no dancing, etc. Both views, to be sure, have elements of truth; but both can also deteriorate—one into licentiousness and the other into asceticism or moralism. And here again a corrective is found in the Anabaptist vision of discipleship: walking in the newness of life, and following the way of Jesus Christ.

Among other things in Japan, non-resistance is an important expression of discipleship. Because of the sad experiences of World War II many Japanese are emotionally "pacifists." At least any religion that is connected with nationalism and sanctions war is looked upon with suspicion. So atheists and Buddhists take pleasure in discrediting Christianity by pointing out all the wars in the history of the church, such as the Crusades and the Thirty Years War. But these people find that they must rethink their position when they learn of the witness of peace and nonresistance of the sixteenth-century Anabaptists.

Reference was made above to "theological colonialism." Are we now saying that the "Anabaptist" renaissance must be exported to Japan? How would Menno Simons feel if he should come back today and find on a Far Eastern island a church which bears his name. He might frown and say "Your church should be a Christ's church, not a Menno's church."

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Artist Tom Schenk

"Tom" Schenk may well be the American artist of Anabaptist-Mennonitism. Numerous others on both sides the Atlantic have contributed significantly to this Christian tradition but none to my knowledge has produced a series of paintings of Anabaptist-Mennonite leaders such as Mr. Schenk has done.

"Tom" Schenk was born at Elida, Ohio, on Nov. 2, 1903 to Mennonite parents and was named Oliver Wendell Schenk. He has studied at the Art Students League in New York City. He worked eleven years for the *Ford Times* magazine and three of his Ford paintings were selected for a two-year traveling exhibition around the world under the sponsorship of the United States Information Agency. He attended both Eastern Mennonite and Goshen Colleges for a short time and it was during his student days at Goshen that he entered the Mennonite art scene as a result of his creating five pen-and-ink drawings that were used as full-page illustrations marking the major sub-divisions in the 1933 Maple Leaf annual. One of these became the widely known and oft-reproduced drawing of Christopher Dock. Though several artists of uncertain ability have also executed conceptions of Dock, Mr. Schenk's is unquestionably the conception of Dock for thousands. To each of these five drawings for the college annual he also added several lines serving as poetic captions and this entire set is one that deserves to be known and enjoyed far more than it has been to date.

In 1958 he abandoned the story illustration and commercial work he

was doing in New York, sold his Bucks County, Pa. farm, and left for Europe as a navy photographer on a U.S. aircraft carrier. For one year he had a studio in Munich and for four years, he maintained a studio in Paris. He has crossed the Atlantic in a submarine and has toured Europe twice on a motor scooter. In 1952 he produced a Mennonite kitchen scene of perhaps 40 years ago which he entitled *Saturday Baking*. This painting was reproduced in full color in *Ford Times* in November, 1970.

Mr. Schenk may be said to have returned to painting Anabaptist-Mennonite works in 1963 when through the research on a biography of Christopher Dock, the author, Gerald C. Studer, stimulated a friend to commission Mr. Schenk to reproduce the beloved pen-and-ink drawing of Dock in oils. This finished painting was delivered the same year and hangs in the main entrance to the auditorium on the campus of the Christopher Dock Mennonite High School at Lansdale, Pa.

In 1967 Mr. Schenk was married a second time. His wife is the former Anne Grant-Morris, born at Cambridge, England, and a talented artist and sculptress. Mrs. Schenk executed a bronze bust of "Tom" in 1964 and an oil portrait in 1967.

Beginning in 1964, in further pursuit of his Anabaptist-Mennonite paintings, Mr. Schenk produced a series of portraits as follows: Isaiah W. Royer, well-known and beloved late Pastor of the Orrville Mennonite Church, Orrville, Ohio. In 1970 he was commissioned to paint a portrait of former Eastern Mennonite College President J. B. Smith who, interestingly, was also a long-time resident of Tom's home community of Elida, Ohio. The following year he was commissioned to paint two more portraits of former EMC Presidents, A. D. Wenger and J. L. Stauffer. In 1972 he completed a portrait of yet another EMC President, John R. Mumaw.

Also in 1972 he painted the portraits of three of the most outstanding Swiss Brethren or Anabaptist leaders, namely, Georg Blaurock, Conrad Grebel, and Felix Manz. He was commissioned to do these by an ad hoc committee consisting of Jan Gleysteen, Arnold Cressman, Elvin Byler, and Gerald Studer who flew to the Schenk home at Southwest Harbor, Maine, and discussed the assignment that members of the Laurelville Mennonite Church Center Association were prepared to financially sponsor. (See separate article concerning the unveiling of these portraits.)—(G.C.S.)

Unveiling of Three Anabaptist Leaders

GERALD C. STUDER

The Board of Directors and the Association members of the Laurelville Church Center of Mount Pleasant, Pennsylvania, commissioned Oliver Wendell Schenk (better known as "Tom" Schenk) in October 1971 to paint portraits in oil of Felix Manz, Conrad Grebel, and Georg Blaurock. Relevant literature was provided giving the artist data concerning the biographies of these men plus some information concerning their cultural, social, religious, and political settings. Although no likenesses of any of these leaders have been preserved, the depiction of each was not so much arbitrary and imaginary as derived from the hints and clues that are extant concerning their appearance and personal characteristics. In the process, Mr. Schenk rented authentic costumes of the period to enable him to faithfully reproduce their dress. By midsummer 1972, Mr. Schenk had rough drawings to show the Laurelville Association officers and leadership, and by early September the finished paintings were delivered. The portraits measure 31 by 41 inches.

Following a brief biographical sketch of the three leaders, the veiling was removed and the portrait revealed at an official unveiling ceremony held at the Laurelville Church Center Meetinghouse on Saturday evening, September 23, 1972. These personality briefs were given by Arnold Cressman, Gerald Studer, and Myron C. Augsburg.

Georg Blaurock stands against a background of the medieval city of Klaussen (today, Chiusa), Italy, where he was burned at the stake on September 6, 1529 for his Anabaptist faith—little more than four years after he had joined the movement. The red horizon symbolizes his martyrdom. The rich furs and velvet curtain in the Conrad Grebel picture appropriately suggest the Grebel family's prominent and noble background. The ruggedness of the preacher, with the steeple and towers of the Grossmunster shown through the window, accurately represents Felix Manz and reminds us that it was in his home, where the first baptism was administered, in the course of that prayer and Bible study meeting held in January 1525.

Various persons then spoke briefly from different perspectives concerning the paintings: Leonard Gross commented on the fact that Anabaptism must necessarily be represented by a group of portraits rather

than by a single leader; Jan Gleysteen reported that he had "followed" Tom Schenk as an artist for many years before meeting him personally but that when the project was proposed, Tom's name was immediately linked with it due to his meticulous attention to detail and accuracy, his excellent draftsmanship, and his extensive experience in portraiture.

The artist then spoke of the honor he felt, at being asked to produce these paintings, and of the time and thought involved in coming to the conception of each one. He recounted the reaction of one neighbor living in the community in Bar Harbor Maine, where the Schenks currently live and work, who turned from a quiet viewing of the Blaurock painting with tears in her eyes, explaining that she could identify with him because she too knew what it was to carry a heavy burden. Mrs. Schenk, herself a talented artist and sculptor, studied the available materials on each man carefully and prepared a brief biography of each one. Copies of these biographies are being given along with each set of the reproductions sold. (The reproductions are in reduced size [12 by 16 inches] but in full color and available for \$7.95 per set (postage paid) from: Laurelville Church Center, R. 5, Mt. Pleasant, Pa., 15666.

Consideration is being given by the Laurelville Church Center Association members who sponsored these paintings to commission yet another trio of portraits in order to depict more fully the leadership of early Anabaptism. It is proposed that the additional portraits be of Michael Sattler, Pilgrim Marpeck, and Peter Riedemann.

GEORGE BLAUROCK

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himself, with others similarly baptized, to the service of the gospel and to teaching and keeping the faith.

With Grebel and Manz he preached the reformation of life, conversion, and brotherly love; baptizing, administering communion and unifying the Brethren.

One Sunday in the church at Zollikon, near Zurich, Blaurock stopped the Zwinglian assistant on his way to the pulpit, asking him what he was going to do there. When he answered, "Preach the Word of God" Blaurock said, "Not you, but I am sent to preach."

Soon afterward he was arrested and imprisoned with Manz and all

those who had baptized. He was dismissed on a promise of peaceful conduct. Almost immediately the Council was informed of a meeting in Zollikon where Blaurock had preached and baptized and so they had the Brethren seized. In a public debate Zwingli called Blaurock a "great, foolish dreamer." Blaurock refused to obey their demands to leave the country and went with Manz to the Zurich highlands, where he won many adherents by his "eloquence that moved heart and senses, and which made him the favorite of the populace."

The Brethren then went to Chur, Blaurock's home, where they were seized. Manz returned to Zurich. Blaurock, released, returned to the highlands and while preaching in the church in Hinwyl he was taken by the magistrate's soldiers and led away, singing and cheerful.

The authorities came upon a second Brethren meeting where they also took Grebel. They imprisoned both in Gruningen and then transferred them to Zurich where in a public debate Zwingli said he believed it to be the serious intention of the Anabaptists to increase their numbers in order to overthrow the government. The Brethren were declared defeated and imprisoned on bread and water from November to March when they were given a second trial and were again sentenced, this time to life imprisonment; but two weeks later they escaped.

In December Manz and Blaurock were arrested in Gruningen. Blaurock was sentenced to be flogged publicly and banished under oath, the penalty for returning being death by drowning. After this Blaurock was virtually in hiding and eventually left Switzerland. In May 1529 he was in Tirol and there took the place of a preacher Michael Kurschner who had died at the stake. The Innsbruck authorities threatened to depose the village manager of Gufidaun unless he put an end to the "mischief." Consequently in August he had Blaurock and his companion imprisoned in the Gufidaun castle. There they were tortured and on September sixth were burned at the stake in Klausen (shown in the background of the portrait). At the site of execution Blaurock spoke earnestly to the people and pointed them to the Scriptures.

Blaurock is the author of two church hymns found in the *Ausbund*. The Hutterite Chronicles consider Blaurock's influence in Tirol to have been an important factor in the founding of their own branch of Anabaptism. Indeed, Blaurock had become the strong spiritual leader

of widely-scattered but devoted Anabaptist congregations throughout much of Tirol. After Blaurock's martyrdom, Jacob Hutter, founder of the Hutterian Church, was called to become the successor to Blaurock. Ultimately, most of these Tirolean congregations migrated into Moravia, to become the strongest Anabaptist movement in sixteenth-century Europe, outside of Dutch Mennonitism.

CONRAD GREBEL

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tions before the Reformation no important political event took place in Zurich in which a Grebel did not have a part.

The most influential of the Grebels was Conrad's father, a wealthy iron merchant with a successful career in politics. Conrad probably grew up in the castle at Gruningen, a few miles east of Zurich. His education began in the Latin school of the Grossmunster (cathedral) in Zurich (the towers of which may be seen in the portrait of Felix Manz). In 1514 he attended the University of Basel—the same winter during which Erasmus and probably Hans Holbein the Younger sojourned in that small Swiss city. Grebel's father, however, soon transferred him to the University of Vienna, upon securing a four-year stipend for him from the Emperor Maximilian. In Vienna Grebel became an intimate friend and protege of the Swiss Humanist professor Vadian, who later married Conrad's younger sister Martha. Grebel went with Vadian to the University of Zurich, but left soon, for his father had secured a scholarship for him from Francis I of France. The two years he spent at the University of Paris were not altogether happy. He had a serious quarrel with his teacher, became involved in several student brawls and suffered from illness. Finally his father, becoming incensed at reports he had received, cut off his funds. Vadian also threatened to break off his friendship. Grebel returned to Zurich without a degree. His attempt to be reconciled with his parents failed, partly because they were bitterly opposed to his intended marriage to a girl beneath his social status. When he married her the break with his family was complete.

In 1522 Grebel became a changed man. Won by Zwingli's powerful evangelical preaching he became a devout and earnest Christian and a close friend and associate of Zwingli's. However, although at that time

they agreed in all essential respects, they disagreed on the method of change. Grebel urged Zwingli to set up a voluntary Christian church, strictly adhering to gospel discipline. Zwingli was opposed to sudden drastic change, particularly in the practice of the Mass, fearing that the populace would be lost to the Reform movement, and preferred to work for a gradual alteration through the City Council. Finally Zwingli denounced Grebel and his followers publicly.

The final break with Zwingli came over the question of infant baptism, which resulted from their differing views of the character of the church, i.e., whether it was to be a universal organization including the entire population by infant baptism as heretofore, or an organization composed of adult believers only who were prepared to assume the full obligations of discipleship.

A public debate was held on this question, the outcome being two severe mandates by the Council ordering a complete cessation of activity by Grebel, Manz, and their associates, and ordering immediate baptism of all infants. Shortly after this, on January 21, 1525, Grebel performed the first adult baptism in Zurich. He preached and baptized in the surrounding countryside until he was imprisoned in Zurich with Manz and Blaurock. He escaped after six months and resumed preaching, but then went to the relatively safe region of Maienfeld where his oldest sister was living and there, weakened and in ill health from the long imprisonment, he died of the plague in 1526.

FELIX MANZ

(Continued from Page One)

decision to the Zurich City Council, the Brethren broke with him and henceforth held their own meetings at the home of Manz's mother. (Felix Manz stands at the window of this house in his portrait.)

The Brethren refused to submit to a Council order to have their infants baptized. Their movement spread. Manz was arrested and was refused permission by the Council to express himself in writing on the points of dispute. At a cross-examination after an escape from prison, he testified that he had never rejected government, interest and tithes; that if he had taken the liberty to preach in other pastorates, he had only done what a disciple of Christ must do; capital punishment he had denounced as well as the use of the sword; community of goods he had not taught, but only willingness to share with the needy; two weeks

after his escape he had baptized and would continue to do so.

He was released but eventually recaptured and taken back to Zurich. The letter of the magistrate of Chur (where he was seized) to the Zurich Council states: "Felix Manz . . . has created much trouble and discord among our people by baptizing adults to such an extent that we ordered him to leave the city. . . . He returned and did as before, disregarding the public proclamation . . . forbidding adult baptism on penalty of death, loss of honor and loss of property. Because he is . . . one of yours we have sent him to you with the friendly request that you . . . keep him in your territory, so that . . . our people remain quiet, and that in case of his return, we are not compelled to take severe measures against him."

Manz was confined in Zurich several weeks. The day after his release he was present at a meeting of the Brethren that was surprised by the magistrate. Grebel was seized. Manz escaped and was free for a few weeks but then he was recaptured. All were sentenced to prison on bread and water until they should "die and decay." However they were released with a warning that a repetition of the offense would be punished by death. Manz and Blaurock were taken again and Manz was tried in Zurich. He was sentenced to death by drowning in the Limmat River near the cathedral. On the fifth of January 1527 he was bound and taken from prison. He praised God with a loud voice and cheerfully testified to the people that he was about to die for the truth. He sang while he was being bound: "In manus tuas, Domine, commendo spiritum meum" ("Into Thy hands, Lord, I commend my spirit"). Then the waves closed over his head.

News and Notes

LEONARD GROSS

Dr. Carroll Ann Garrett, Research Director, Institute for Scientific Educational Studies, Kansas City, Missouri, has submitted a nineteen page proposal for research of the Amish community at Diggins, Missouri. She hopes to develop the project as a pilot study which will hopefully result in greater interest in the research of other Amish groups in Missouri. Her address is: 201 Winthrop Road, east, Kansas City, Missouri 64113.

The forthcoming *American Dictionary of Hymnology* will have an expanded section on Mennonite hymnody, to be published in the mid-1970s. The editorial staff is working with Martin Ressler and

Wilmer Swope in gathering the primary data for this new edition.

In several consecutive issues of the *Musical Messenger* beginning in March 1972, Evelyn Sauder has written an article: "Origin of Mennonite Hymnody and its Continued Growth to the Twentieth Century." The study was made under the direction of Professor Karl Moyer, Millersville State College, Millersville, Pa. (W.D.S.)

The Genealogical History of the Stoltzfus Family in America, 1717-1972. By Wilmer Swope. Pp. 50 plus photos. \$2.25. Available from the compiler, Wilmer Swope, Route 2, Leetonia, Ohio 44431. This volume includes the Stoltzfus family in the Kansas-Nebraska area as well as in Union County, Pennsylvania.

Harper Torchbooks has reprinted in paperback Victor Peters' first-rate monograph on the Hutterites entitled *All Things Common*. It is reprinted from the original hardcover edition published by the University of Minnesota Press in 1965. It includes eight pages of excellent photographs. The price is \$2.75, as compared to the earlier hardcover edition price of \$5.75. The volume is the product of painstaking research and includes several useful appendices including a list of the Hutterite Colonies, giving the name, minister, address, year founded and population of each, plus footnotes and index.

Beginning in April, 1971, the Presidential Art Medals, Inc. company of Vandalia, Ohio began issuing a series of ten medals per year under the title: Great Religions of the World. The Mennonite faith is among the twenty-five religions announced in preparation. The series claims to "join art, education and religion to encourage the investigation and appreciation of other religions" and each medal is to be accompanied by a twenty-page booklet concerning that particular religion. Dr. David Poling will author these booklets, assisted by an international advisory commission including such noted churchmen as Norman Vincent Peale, Billy Graham, Fulton Sheen and George Romney.

The series offers three options: 1/10th 14 Kt. Gold Filled with 24 Kt. Gold Finish at \$40 each, Pure Silver at \$20 each, and Bronze with Special Patina Finish at \$4.50 each. Each medal may be ordered separately.

The designer and sculptor of the series is Ralph J. Menconi who created the models for the Official Nixon Inaugural Medal. The brief paragraph on the Mennonite Church in the brochure prepared to announce

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NEWS AND NOTES

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the series was significantly in error, stating that the denomination originated in Germany, and that the first settlers in the United States arrived in 1883. The Assistant Editor of the BULLETIN, Gerald C. Studer, wrote to the company pointing out these errors. David Poling in his reply, requested Studer to act as a consultant to the Commission preparing the series.

"The Amish and Compulsory Education" was an article published in the *Pennsylvania Education* magazine, for January-February 1972.

Another article on the Amish is "Where Life Never Changes," in *Modern Maturity* magazine April-May 1972.

An article about the ceramics of the so-called Bartmennoniten of Russia (the bearded Mennonites), written by Maria H. Krisztinkovich, was published in *Keramos*, Cologne, Germany 1971, pp. 3-17. The full title reads: "Die verschollene keramik der Bartmennoniten in Russland." The article is lavishly illustrated with photographs of ceramic works of art, most of them Russian in origin. Mrs. Krisztinkovich is a well-known authority on Hutterite ceramics, as well as Hutterite culture in general.

Direction, publication of the arts colleges, Bible colleges, and seminary of the Mennonite Brethren Church, is a new quarterly journal which began in 1972. The subscription rate is \$2.00 per year, and it may be subscribed to from *Direction*, 77 Henderson Highway, Winnipeg, Manitoba.

Hildegung Fiel, Innsbruck, Austria, is working on a dissertation regarding Anabaptism in Vorarlberg. This dissertation is being written under Dr. Joh. Rainer, Professor for Austrian history at the University of Innsbruck.

"The Essence of Worship," by Wilmer D. Swope, is a one paragraph article on the author's experience in a Friends Meeting, published in: *Friends Journal*, *Quaker Thought and Life Today*, Vol. XVIII (Nov. 15 1972), 608.

V. Emanuel Hoover, Kinzers, Pennsylvania, at the diamond jubilee of the Kinzer Mennonite Church, presented the history of the meetinghouse as well as the development within the organization of the congregation itself. Mr. Hoover plans to publish his manuscript in pamphlet form.

"Communal Living: A Trilogy," by Jack Buckley (*Right On*, May 1972) is an extended in-depth book review of Rudy Wiebe's three novels on the Mennonites — (Informa-

tion, Levi Miller, Scottdale, Pennsylvania.)

William R. McKay's "A View of Religion," focusses in upon the Anabaptists (see the *Washington Post* for 26 August 1972). The title of McKay's analysis is "Revival for Anabaptists." The author interprets Anabaptism in the broadest sense, to include the Brethren, the Quakers, and the Baptists, as well as the Mennonites, Amish, and Hutterites.

The Christian Hymnary, compiled by John J. Overholt (Christian Hymnary Publishers, Uniontown, Ohio), is a new hymnal of 1000 hymns, to have been published at the end of 1972.

The late David D. Derstine, Sr., bequeathed \$1,000.00 to the Historical Committee of the Mennonite Church. This gift was especially timely, in light of much-needed new equipment that was purchased in 1972.

Selections from the Christian Hymnary, Number One (The Christian Hymnary Publishers, Uniontown, Ohio, 1972) is off the press. It includes hymn numbers 688 through 769 of the larger forthcoming hymnal, and sells for \$1.50. Topics included are: the Christian school, doxologies and various hymns, closing hymns and encouragement, choruses, children's hymns and songs, and beginning-of-worship selections.

The Gulfhaven Mennonite Church, Gulfport, Mississippi, celebrated its fiftieth anniversary 29 October 1972.

"Landscape Perception and Minority Group Visibility: Some Insight Into Cultural Group Extinction," by James E. Landing, University of Illinois at Chicago Circle, is an article published in: *International Geography*, 1972, 22nd International Geographical Congress, University of Toronto Press, Canada, Vol. 2, pp. 1342-43. The article centers in the Amish and Mennonites although it includes the German Baptist, Brethren, and the Old Order Wisler Mennonites as well. The study is limited to northern Indiana.

A revised edition of Ezra E. Eby's *Biographical History of Early Settlers and Their Descendants in Waterloo Township* was issued in 1971 by Eldon O. Weber. Both of the original Eby volumes (1895 and 1896) are reprinted, as is also the Joseph B. Snyder supplement of 1931. Of special value is the extensive index of all names found throughout the large volume. Other features are: an ordinal index of geography related to the numbered items, interpretive notes on certain families and individuals, maps, and reproductions of important original

documents. The volume of 553 pages measures 9 by 11½ inches, and sells for \$27.50. A leather-bound edition sells for \$40.00. The book may be purchased from the author, 106 Maplewood Place, Kitchener, Ontario.

The Maple Grove Mennonite Church of New Wilmington, Pennsylvania, celebrated its centennial September 29 - October 1, 1972.

Recent Publications

[Compiled by Nelson Springer and Leonard Gross:]

Horst, Irvin Buckwalter. *The Radical Brethren: Anabaptism and the English Reformation to 1558*. Nieuwkoop, B. de Graaf, 1972. 211 pp. (Bibliotheca Humanistica & Reformatoria, Vol. II).

Martin, Paul M., and Roy M. Martin. *A Sower Went Forth to Sow . . . New Holland Mennonite Church, March 18, 1922-March 18, 1972; 50th Anniversary*. New Holland, Pa., New Holland Mennonite Church, 1972. 48 pp.

Steinmetz, Max. *Das Müntzerbild von Martin Luther bis Friedrich Engels*. Berlin, VEB Deutscher Verlag der Wissenschaften, 1971. 498 pp. (Leipziger Übersetzungen und Abhandlungen zum Mittelalter, Reihe B, Bd. 4).

Friesen, Isaac I. *The Glory of the Ministry of Jesus Christ Illustrated by a Study of 2 Cor. 2:14-3:18*. Basel, Friedrich Reinhardt Kommissionsverlag, 1971. 167 pp. (Theologische Dissertationen, Bd. VII). (Th.D. thesis, Basel).

Jeschke, Marlin. *Discipling the Brother; Congregational Discipline According to the Gospel*. Scottdale, Pa., Herald Press. 1972. 200 pp.

Egeland, Janice A., ed. *Descendants of Christian Fisher and other Amish-Mennonite pioneer families*. Baltimore, Moore Clinic, Johns Hopkins Hospital, 1972. 605 pp. (An expansion and more accurate edition of the genealogical section history of this family first published in 1957).

Gastaldi, Ugo. *Storia dell' Anabattismo dalle origini a Münster (1525-1535)*. Torino. Claudiana. 1972. 650 pp. (First of two projected volumes).

Burkhalter, Sheldon Wayne. *Anabaptism and the Unity of the Church; Insights for Contemporary Ecumenicity*. Pasadena, Cal. 1972. 317 pp. (D. Min. thesis—Fuller Theological Seminary).

Swope, Wilmer D., "Lyrical Poetry," in *The Hymn*, XXIII (April 1972), 41-43.

Landing, James E., "Landscape Perception and Minority Group Viability: Some Insights into Cultural

Group Extinction," in *The Iowa Geographer*, No. 29 (Spring 1972), 30-32.

[Loose translation of a volume in Japanese:]

An Historical Study of the Classical Age of the Anabaptist Church. By [Dr.] Gan Sakakibara. Tokyo: Heibonsha. 1972. Pp. 484. 2200 yen (ca. \$7.00).

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- XII The Spread of Anabaptism beyond the Borders of Switzerland: An Expansion from Land to Land

Previous Books (in Japanese) by Dr. Gan Sakakibara:

A Study of Christian Community of Goods in Modern Times (a sociological approach)

A History of the Hutterites: A Story of the Life, Persecution and Martyrdom through Four Centuries (an historical approach).

Forthcoming Volumes by Dr. Gan Sakakibara: Translations of:

Gish: *The New Left and Christian Radicalism* ("Anabaptism" applied within the Twentieth Century).

Bender: *Conrad Grebel: Biography and Letters.*

Friedmann: *The Theology of Anabaptism.*

Riedemann: *Confession of Faith* (1545).

Research in Progress

Schlabach, Ervin. *A Historical and Theological Study of the Meaning of Church Membership in the (Old) Mennonite Church, Beginning with the Swiss Brethren.* (The topic has not been finally approved and may be narrowed, but this is the area in which Schlabach has been doing bibliographical research prior to final approval of a topic for the Th.D. dissertation, Chicago Theological Seminary.)

Kopperman, Paul. *Anabaptism in Tudor Kent.* Doctoral dissertation in progress at the University of Illinois. (*Illinois Libraries*, Mr 1972, 244.)

Ping, Jane. *Amish Settlements in Moultrie and Douglas Counties.* Master's thesis in progress at Eastern Illinois University. (*Illinois Libraries*, Mr 1972, 243.)

Rankin, Diana M., *Aspects of Contemporary Hutterian Hymnody.* (Master's thesis in progress at Mankato State College.)

On Interpreting History

JOHN F. FUNK

In the many attempts to write the history of a worthy people so many failures have been made, and so much human weakness developed. In former times the task of writing a history of the non-resistant people was left to their enemies, and from them we could of course expect nothing better than the most pessimistic side of the picture, with the most unjust and cruel misrepresentations, and what is still more to be regretted and deplored is that later historians repeated these unfaithful and untrue stories as historical facts until the world assumed that they were true, because they had nothing whereby they could correct the errors.

But the limit of our sorrow is that fact that some of our own men—Mennonite historians, who have essayed to pose as true and faithful historians have fallen into the same errors, and rehearse these same misrepresentations because they have not taken time to study the languages and the facts as they really are and have not dug down deep enough into the mine where the pure gold is found. The fault I wish to press home upon the minds of our people is that there has been and is too much superficial work—both in history and religion—both in considering the work of past generations and in the Gospel teaching of today.

A SONG BY WOLF SAILER

I

Awake, awake, Christ's servants all,
The morning sounds the trumpet call.

Join heart and soul to sing His praise,
With joyous voice His honor raise.

II

Fresh courage take nor zeal abate;
Through darkest days in patience wait.

In goodness God sends pain and stress,
Let hearts grow strong His name to bless.

III

God's chastening rod is hard to bear.
He sends fear, poverty and care.
Flesh shrinks the heavy cross to raise,

Recalling happy, care-free days.

IV

My soul delights to praise and sing,
How good thou art, my Lord, my King.

My deep desire exults to say,
O Lord, my God come soon I pray.

(Written during the great persecution of 1548-1554 in Moravia. Verses 1, 9, 21, and 26 of Sailer's forty-fourth hymn [Die Lieder der Hutterischen Brüder, 1962, 282-83]. Translated by J. D. Graber. L. G.)

NEW RITTENHOUSE MEDAL

During 1972 the Schulman Coin and Mint, Inc. of 25 West 45th St., New York, N. Y. 10036 sponsored the striking of twelve medals in a series entitled "The Medallic History of Money and Banking".

The ninth medal, struck in September 1972, depicts David Rittenhouse inspecting the new Philadelphia Mint in 1792. This moment in history marked the founding of the first United States Mint. David Rittenhouse is a descendant of William Rittenhouse, first Mennonite preacher in North America.

The first medal depicts bartering in the marketplace in Babylonian times. Others depict Marco Polo's discovery of the world's first paper currency in China, the famous painting by Van Reyers-vaele entitled "The Painting;" and Benjamin Franklin as "Finance Minister" of the American Revolution. All twelve of the medals carry the same design on the reverse side, namely, a reproduction of an Egyptian tomb painting of about 1400 B.C. showing the appointed Treasurer of an Egyptian Pharaoh weighing gold rings against a Calf's-head weight. (G. C. S.)

Book Review

Anabaptism, A Social History, 1525-1618. By Claus-Peter Clasen. Ithaca, N. Y.: Cornell University Press. 1972. 523 pp. \$17.50.

From the opening to the closing sentence, this study of Anabaptism is a duke's mixture of fascinating data and questionable interpretation. Few would quarrel with the author's opening statement: "The early reformation in Zurich was a time of great religious confusion." But few would agree with the judgment in his final sentence: "However fascinating the Anabaptist movement was, it cannot be called more than a minor episode in the history of sixteenth-century German society."

Author Clasen chooses to limit his study to the evolution of the Anabaptist movement from its beginnings in 1525 until the outbreak of the Thirty Years' War in 1618. He reduces the available data to tables and statistics whenever possible. This results in more than a dozen tables illustrating such factors as the expansion of Anabaptism, the comparative numbers of urban and rural or men and women Anabaptists, social positions, varieties of crafts, and executions. He wisely acknowledges at the outset that "The figures presented here cannot be expected to pinpoint the precise strength of Anabaptism in every area, but they do bring the proportions of the movement into better focus."

Clasen deftly discusses one by one a wide variety of everyday factors in the early development and practice of Anabaptism from a social scientist's standpoint and notes with seeming relish the extremes that emerged during these troubled years. He frequently seems to give undue attention and space to these distortions only to close his treatment with a generalization that practically dismisses all that he had just said, as, for example, when he concludes a 10 page discussion of wealth and poverty among the Anabaptists with "it must be emphasized that though some or all of these factors may account for the large percentage of poor Anabaptists, there is no real evidence to prove that they do."

Clasen handles his data with a glibness that is distressing. After generalizing that Mennonite and other church historians in this country have regarded the Anabaptists with much warmth and sympathy based on their religious convictions and moral sentiments, he confesses coolly that "ideologies, whether Christian or Marxist, do not interest me very much. I am not particular-

ly concerned with the rediscovery of Christian truths or the re-establishment of God's Kingdom." This superior air reminds me of a tart comment Oscar Wilde once made: "It is only about things that do not interest one that one can give a really unbiased opinion, which is no doubt the reason why an unbiased opinion is always valueless."

It is difficult to reconcile the jacket's assertion that "this is the first comprehensive and detailed history of Anabaptism" with the admission in the Preface by the author that "for practical reasons this study is limited to . . . south and central Germany" so that the Anabaptist movements in the Netherlands and north-west Germany are not included.

The author sees the major contribution of the Zurich radicals as not their view of baptism, discipleship, or political power, but their determination and success in starting a reform by the people rather than by the government. He minimizes the persecutions and martyrdoms and holds, in contradiction to Henry Kamen's *The Rise of Tolerance*, that the Roman Catholic areas and rulers were the more cruel and aggressive. He seems oblivious to the considerably different picture shown by the *Martyrs Mirror* and to the fact that persecution continued down into the nineteenth century in some areas.

He mentions that the Anabaptist ideas concerning baptism and the non-bearing of arms were astonishing and unfamiliar to the people of Zurich and then he poses the question: "How had Grebel and his friends come about these doctrines? Had they discovered them in the Scriptures? This conjecture is quite possible but cannot be proved . . ." This is surely a remarkable opinion in light of the strongly Scriptural support which these Anabaptists gave for their views and in face of the fact that Clasen either cannot or does not elaborate on what other individuals and movements may account for their views. If the Scriptures were not the source of their radical ideas, it is at least abundantly clear that the New Testament is where they went for confirmation of them.

Clasen constantly seems to vacillate between a depreciation of the Anabaptist movement and a recognition of its significance. On the one hand, he strongly suspects Muentzer of exerting a greater influence upon the early Anabaptist leaders than he feels most scholars have recognized; and, on the other, he admits that there is no link between the peasant uprisings and the Anabaptist movement. Contrary to the

practically unanimous agreement of other scholars, Clasen holds that "from the perspective of social historians, . . . there is a gulf between the Hutterites on the one hand and all other churches and Anabaptist groups on the other" thereby overlooking almost completely the substantially different attitude toward property which the Anabaptists and Hutterites shared in contrast to either Catholic or Protestant ideologies.

It would probably take another book to comment on Clasen's treatment and use of data. We can only give several random illustrations in this review. Clasen appears unable to distinguish between the Anabaptists' vigorous criticism of the governments of their day and their recognition of the fact that the New Testament teaches that government as such is ordained of God and is to receive the respect and prayers of Christ's followers. On one occasion, Clasen says tersely: "The Anabaptist, as we have seen, condemned government itself as being unchristian . . ." yet we find instances of where a Protestant layman or minister attended a secret conclave and came away testifying to the Anabaptists' earnest prayers on behalf of the government. Anarchists do not pray for governments!

The author was educated at Hamilton College and St. Anthony's College, Oxford University, receiving his Ph.D. at the Free University of Berlin. After teaching at Yale University, he joined the faculty of the University of California where he is currently Associate Professor of History.

Clasen states that it was partly because of the Anabaptists that the confirmation service and the adoption of baptismal registers were adopted in the established churches. He further declares that "the Anabaptists had no discernible impact on the political, economic, or social institutions of their age" which is similar to saying that Christ had no discernible impact on this world. This may be superficially true but is so overwhelmingly counteracted by the influence they had upon the succeeding centuries that the statement borders on the insane.

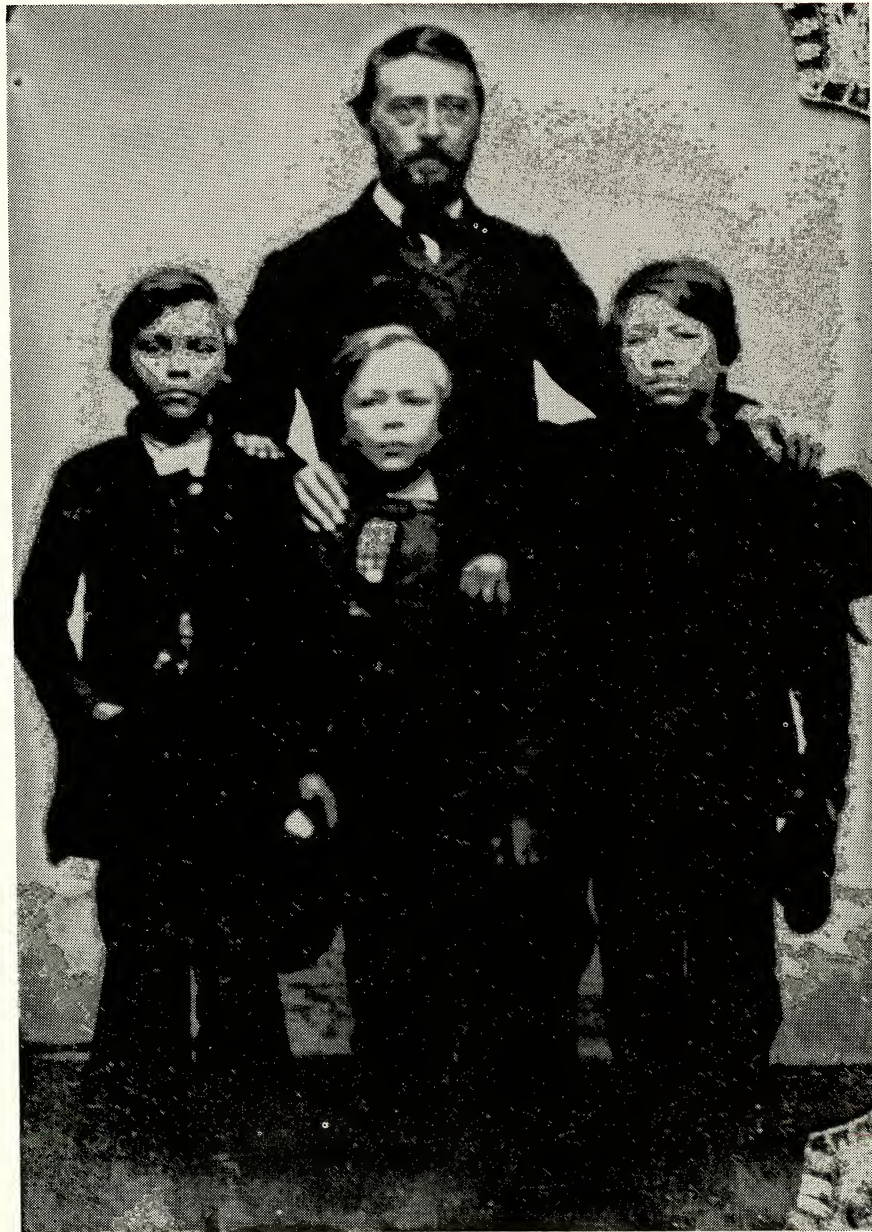
The book contains some typographical errors: Froschauer is spelled properly one place and "Froschau" at another; Maier becomes Meir several lines further down, to mention only a few. The book may constitute a beginning major contribution to a social history of Anabaptism. But surely someone, sometime, will do it with greater sensitivity, better documentation, and a more balanced interpretation. (—G.C.S.)

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No. 2



John F. Funk, with three of his Chicago Sunday School Boys,
From about 1862.

This issue focuses upon the American Mennonite scene during the 1860's. Since this Mennonite era could hardly be imagined without Bishop John F. Funk, noteworthy documents by Funk are included in the selections below, revealing Funk's political and social concerns, including the slavery question.

Eli L. Yoder's letter of 1861 touches upon the theme of education, and Mennonite attitudes toward the Civil War, still in its early stages of conflict. The Samuel Guengerich documents of April 1865 reflect something of the Mennonite stance on nonresistance at that time.

The cover photograph shows John F. Funk with three of his Sunday school boys, a reproduction of a daguerreotype taken in the early 1860's. (—L.G.)

More Border Ruffianism

By JOHN F. FUNK

Hilltown, Oct. 3rd, 1856

Messers Editors—

Tis night, darkness spreads her sable mantle over the earth, and all is hushed in the still quietude of the midnight hour: a fearful darkness rests upon the ebon brow of night and hides the proud hills and the fertile valleys in silent gloom; but darkness still more fearful, still more gloomy rests upon the careworn brow of many a true-hearted friend of freedom when he casts his eyes towards the bloodstained plains of Kansas and beholds there the shocking outrages—the horrible crimes committed by the Border Ruffians upon the free state settlers.

When week after week his very soul is shocked with horror and filled with dreadful forebodings at the thought that those fertile plains and fruitful valleys must be the scene of such unlawful depredation, and perhaps at last be yielded to the accursed demon of Slavery, it is time that every true friend of freedom should be up and doing, in order to suppress this spirit of Border ruffianism that is so boldly manifesting itself throughout our country in the followers of the Buchanan Platform and to secure the election of J. C. Fremont for the next presidency.

When he raises the veil of the dark and impenetrable future and pictures to his imagination the shocking crimes day after day perpetrated by the Border Ruffians—how fearful must the reflection come home to heart when he sees his brethren who have gone there to seek for themselves a home upon the beautiful plains of Kansas, perhaps on the banks of some pearly stream that rolls its crystal waves towards the bosom of the mighty deep, spreading freshness and fragrance all along its banks, butchered, murdered, scalped and driven from their homes, the sacred spot which they had selected for their future residence where they might in peace and quietude spend their days and rear a happy family and leave to their posterity a home, a sacred home wither they might turn in the hour of adversity and be cheered by all the fond recollections and associations of early childhood.

Like exiles to a foreign land they must leave their all and fly before the face of this hellish crew of border Ruffians, the servants of the prince of darkness, while the thick volumes [of] smoke and red glaring flames envelope all that was but a few minutes [earlier] connected with the lovely spot that they had consecrated for a home.

Thus the fair soil of Kansas is every day stained with the blood of Freemen inhumanly sacrificed upon the infamous altar of Slavery. Thus are Freemen perishing every day. Thus are Freemen driven from their homes. Thus are they robbed of their property, of their cattle, and all their possessions—and their buildings given to the devouring Elements. And all this they must suffer for the magnanimous crime of being Freemen. For the awful crime of opposing Slavery are these people made to suffer such abuses—these outrages committed against them by men, by a band of desperadoes who would make a Hell of earth itself—who desire to tread under their feet the most sacred principles of human rights and human liberty, and all this is done by the sanction of the government of the United States, under the protection and assistance of United States troops, under the protection [of] the glorious star-spangled Banner of America. That glorious banner that so long has been the "Americans' Boast, the Freeman's pride," but alas! That glorious star-spangled Banner beneath whose bright folds Liberty delights to dwell, and the sight of which bids every Freeman's heart to leap for joy, no longer affords to American Freemen that protection for which our brave and noble-hearted ancestor fought and bled and died. That protection for which they sacrificed their lives upon the sacred altar of liberty that they might transmit to their Posterity the glorious heritage of Liberty, both civil and Religious—Liberty in every thing that is holy, just, and virtuous, but alas! This political, polluted corruption has taken such a strong hold in the hearts of the people that like in ancient Rome the cry that I am an American citizen availeth not.

These remarks were called forth by a circumstance which occurred lately in the village of Mount Pleasant in this Township when the great

Union saver—the Bogus Democracy of this vicinity—met at the Public House of H. James for the purpose of appointing and sending Delegates to County Convention. The usual test, a most solemn oath of their unflinching adherence to the Democratic Party and [the] Platform Buchanan, was demanded of each one and, as a matter of course, complied with by all except one who had long been one of the shining ornaments of their Party, [who] openly declared his determination to vote for Fremont since he could not support a ten penny a day man. This as may be expected raised a tremendous storm. A mob was presently collected which commenced their abuses upon the person of the deserter. He was approached by an aged man whose grey locks had been whitened by the snows of many winters, whose bowed form and tottering step told too well that he stood as it were on the brink of the grave and called "d---d fool," threatened at the same time with blows, etc. He was then given fifteen minutes to make good his retreat and being in no hurry to comply with their request, they seized him a second time and abused him in a most shameful manner, and finally from an elevated position they pitched him into a pile of old lumber lying near the house (it was a Democratic house of course), by which he was so much injured as to be unable almost to walk. This is border Ruffianism—at least a strong manifestation of it.

But—Freemen, Americans, My Countrymen: If I may be permitted so to address you, can you behold such scenes transpiring even in your very midst and sit down in your easy chairs and fold your arms and say there is no use in going to the election? Can you see this and not feel the awful responsibility resting upon you? Can you, with a quiet and unconcerned eye, gaze upon these things and feel no interest in the welfare of your country—your country's hopes, your country's prospects, your own liberty, safety, happiness? Let me here press a word of encouragement, while the damning curse of Slavery is making its way step by step over this, our own fair land which by the blood of our fathers was forever consecrated to Freedom, while the black clouds which cover the dark horizon of the

The *Mennonite Historical Bulletin* is published quarterly by the Historical Committee of the Mennonite Church and distributed to the members of the Mennonite Historical Association. **Editor:** Leonard Gross; **Co-Editor:** Gerald C. Studer; **Office Editor:** Sharon L. Klingelsmith; **Associate Editors:** Lorna Bergey, Ernest R. Clemens, Melvin Gingerich, Irvin B. Horst, John A. Hostetler, Ira D. Landis, John S. Oyer, Herman Ropp, Grant M. Stoltzfus, Wilmer D. Swope, John C. Wenger, Samuel S. Wenger. Dues for regular membership (\$2.00 per year), contributing membership (\$5.00 per year), or sustaining membership (\$25.00 or more per year) may be sent to the editor. Articles and news items should be addressed to the editor: Leonard Gross, 1700 S. Main Street, Goshen, Indiana, 46526. (Tel. 219 533 3161, Ext. 327.)

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South are already casting their sable shadows over the bright northern skies, shall we stand here idle, and hug this delusive phantom of hope until the black fiend of Slavery, the prince of the infernal regions wreaking with the very fumes of Hell, shall have set its foot firm & immovably upon the free heaven-blessed soil of the North? Forbid it my countrymen, forbid Heaven! that such should ever be the fate of our country! Never, while the bright sun of Heaven shines upon it! Never while the heart of a freeman beats warm within his bosom. Never, no never: never, but arise in your strength, go forth in your power and let your voice be heard and your will be known on the fourth of November next. Cast your vote for J. C. Fremont—and there yet is hope, aye we may yet have the fond assurance that our country shall still prosper and flourish beneath the glorious star spangled Banner of Freedom, that we may still worship at the shrine of Liberty and that there shall be afforded us that protection which is not now afforded unto us since our highest earthly prerogatives are trampled beneath the iron-bound feet of Bogus Democracy.

Chicago in 1861

By JOHN F. FUNK

Chicago, Ill., April 9th, 1861

Messrs. Editors

The beautiful spring-time has come again, the pleasant sunshine greets us warmly with its genial rays, the rough storm-winds of winter have ceased, and the light spring breeze sweeps gently over the bosom of the broad prairie. . . .

A new life seems to pervade everything about us. Merchants in all their different departments are doing a good business. Mechanics of every kind are in demand, and are busily at work in building and moving and raising and painting and repairing dwellings, stores, offices and other buildings all of which are in greater demand at the present time than they have been for several years past. . . .

Manufactories, Machine Shops, foundries etc., [are] all present scenes of lively industry and activity. Ship-builders are more than ordinarily pressed and all along the river the sound of the Saw and the hammer echo and reecho in one constant, unceasing din. Many new vessels are in course of construction

(Continued on Page 4)

The Building of Sonnenberg's Second Church House in the 1860's

JAMES O. LEHMAN

One of the major historical events of the 1860's at Sonnenberg was the building of the second church house. A "blow by blow" account of the progress of the building and some misunderstandings that arose was written by Sonnenberg's Ulrich Welty, historian, writer, teacher, and lay leader of the community. He served on the committee that was in charge of the building; in fact among six building plans presented by that many different individuals, his plan was adopted.

Not only does he give us almost a day-by-day account of building progress (or lack of it), but he also lists all donors and the amount given, as well as itemizes some expenses. The most delightful section of the account is the 17-stanza poem he wrote to describe the occasion. His humor overflowed as he poked fun at some petty quarrels and criticisms that arose along the way.

One only gets the full impact of the poem in the original Swiss-German, but we include a translation for those who do not understand the dialect. The translation does not attempt to put it into verse. "Solisau" in the title and the first stanza means sunny plain or meadow and can be considered a poetical expression for Sonnenberg.

DER KIRCHENBAU AUF SOLISAU

Auf Solisau, auf Solisau,
Da schreiet zum Kirchenbau,
Das alte Haus ist viel zu klein,
Es muss ein' neue Kirche sein.

Die guten Leut' versammeln sich
Im alten Haus männiglich.
Man rathet hin, man rathet
her,
Was etwa gut und schicklich wär'.

Einer meint das, der andere dies,
Keiner ist seiner Sach gewiss.
Du, was meinst, du, wie wird's
getan?
Red't einer, so fängt alles an.

Doch endlich kommt man überein
Es müsse neu gebauet sein.
An Gut und Geld es nicht
gebricht;
Gib Du recht viel, so brauch ich
nicht.

Drei Männer stellt man jetzo an,
Nun! Geht an's Werk, macht einen
Plan.
So nach der Lehrer Rat und
Will'
Macht es! Und jederman sei still.

Die Männer machen einen Plan
Und leben in dem süßen Wahn,
Ihr Werk sei gut, dieweil es hat
Der Lehrer Beistimmung und Rath.

Die Sonne scheint, die Zeit eilt
hin,
Sechs Monat' sind jetzt schon dahin;
Bisher ging's gut, doch jetzt'
geht's an,
Vergessen ist Beschluss und Plan.

CHURCH BUILDING AT SONNENBERG

At Sonnenberg, at Sonnenberg
They clamor for building a church
The old house is much too small
There must be a new church (built).

The good people assemble
In the old building in manly fashion.
They advise this way, they advise
that
What might be good and suitable.

One thinks that, the other this,
No one is sure of what he thinks;
What do you think, how will it be
done?
Says one: thus everything begins.

Still finally they are agreed
We must build new.
Of possessions and money there is
no lack;
If you'll give much, I'll not need to.

Three men were now appointed;
Now go to work and make a
plan.
According to the advice and desire
of the preachers—
Make it, and everybody be quiet.

The men produce a plan
And live in the sweet delusion
That their work is good, since it has
The preachers' support and counsel.

The sun shines, time hastens
on,
Six months are now already gone;
So far so good, but now it
continues,
Forgotten are decision and plan.

(Continued on Page 5)

CHICAGO IN 1861

(Continued from Page 3)

and old ones are rebuilt and refitted for active service as soon as navigation fairly opens.

.

But amid the active and busy scenes of trade and commerce, financial and political excitements, all of which at this time claim our attention, there are incidents now and then transpiring which cause a whole community to cry out with sorrow and blush with indignation and which should make every free-man bow his head in shame.

Chicago has been for a long time a noted rendezvous for fugitive slaves. When one escaping from the land of bondage and the lash of the soul-driver once found himself within the precincts of Chicago—beheld its bright sunlight and breathed its free air, he felt himself at least measurably secure.

During the past winter probably nearly one-thousand of these unfortunate persons found an asylum among us, and some of them had established themselves in business or obtained employment which furnished them with the means of a comfortable living. While happy and contented they lived on, little dreaming of danger about them.

A family of these escaped fugitives, consisting of the father, the mother and three small children were living in a well known house on Clark St. On last Wednesday morning ere the rosy light of day had touched the horizon and the deep slumbers of night still rested heavily upon all the inhabitants of our city, the Slave hunters were abroad and the hounds were upon the track. The house was entered by the Marshal, with his men and the alleged owners, the man arrested, the wife and children dragged from their beds—all hand cuffed, hurried into an omnibus, driven rapidly to the Depot where a special train [was] ready to receive them. They stepped from the omnibus on[to] the car and away to the iron horse [which] bears them down towards the sunny south, the Land of Slavery. At Springfield they went through a sort of mock trial, were remanded back to their alleged owners, taken to their former homes, and now bend again under the yoke of bondage.

When these proceedings came to the ears of the friends of Liberty and the surrounding Negro population, the most intense excitement prevailed and large crowds gathered about the house and lingered on the street all day. Some fol-

lowed the omnibus immediately to the Depot and others hired vehicles and hastily drove to Bridgeport to stop and delay the train there. But it was too late. The poor fugitives were in the hands of the Soul-drivers and were already too far on their way for any attempt to rescue them. In the afternoon it was discovered that a Negro Expressman, who was himself a fugitive, had been in the pay of the slave owners and had betrayed this unfortunate family. Search was immediately made for him and when they found him, the crowd fell upon him and beat him to such an extent that had he not made good his escape through the back door of a store they would have killed him at once. He has since fled from the city to escape the hands of the United States Marshal who holds a warrant for his arrest as a fugitive slave. Probably no one would much regret his capture and consignment back again to his former condition.

Since the transpiration of this event there has been a general exodus of these people to Canada. Over three hundred having already left and others are leaving with every train. On Sunday evening a company of 106 left the city on the Michigan Southern R.R. and are now safe, though very destitute, in Canada. They chartered four freight cars for \$200; loaded into [them] all their goods and possessions with provisions and a cask of water in each car; bad[e] their friends farewell, some with weeping eyes and trembling hearts, some with light hearts and bright hopes; [and] parted from the scenes of danger like Israel's hosts from Egypt to the Promised Land of safety. May the time speedily come when no one must flee from under the shadow of the Stars and Stripes to escape the saddest thralldom that ever bound a human soul to earth.

Wayne Co., Ohio, in 1861

Madisonburg, Wayne Co., O.

Aug. 15th 1861

Dear Friends,

I received your letter today a week ago, and have deferred answering it until today. In reply to your question concerning Levi Miller I can only say that it was not the Levi Miller whom you [referred] to, but that is all I know about it.

About your surprise, I was *myself* surprised. You[re] surprised that I want to teach sch[ool]. And why? Simply because *you would* not. You say you prefer *working* to anything

else, but that is not said that Solomon and I do the same, nor would it be good if all persons were equally minded. If all would choose to be farmers, there would, of course, be *no* school teachers; then where would you learn to read and write, which you own are essential for a man to have. But I might fill my sheet with arguments against your—what I deem—false doctrine, and still I suppose you would remain unconvinced.

The world is full of testimony to prove that education is essential to the happiness of man, and certainly the scriptures do not forbid it. Then why is it that you are opposed to it? I think I told you in my last letter that my object was not to become a professional school teacher. I have always said I would be a farmer, and I have not yet changed my intention. But I cannot get a school this winter as there are about 3 schoolmasters for every two schools, and the schools are all taken up now. So don't cry, "Lazy Schoolmaster," until I really get to teaching. And even then leave the "lazy" off; for a person ought no more be lazy at school-teaching than anything else. Call me lazy, then ask the people out here what they think about me; then compare.

But I must write you the news before the sheet gets full. Today I was plowing [whea]t stubbles, with four horses; Jonathan was harrowing; father was marking out the limits of our next years dung heap, by making a board fence around it; and Joe commenced digging a well in the cellar—the object is to have a pump put on the porch.

Plowing goes pretty well again since the rain on Monday night, but before that the ground was very dry, and we had almost thought that there would be no corn in this section. The road going past us to Wooster (which is much travelled) was almost constan[tly] covered with a cloud of dust and farmers, as they would pass each other, one would exclaim "That's a warm day," while the other would nod in assent at the same time exclaiming, "Hot, very hot, very little corn there'll be this year." And the Big Bug muffled up in great coats and gloves! You could tell by his pantings and blowing and sweating that he was paying dear, *very* dear for the fashion. But now since the rain the weathe[r] is cool and corn looks much refreshed, and "That was a fine rain," "We may have some corn yet," are ejaculations almost as common as "How d' you do?" or, "Good morning, sir!"

We have about 6 acres to plow yet and would be ready to sow week

SONNENBERG . . . IN THE 1860's

(Continued from Page 3)

after next, but we will not sow any before the second week in September though we have engaged drilling for the first week in September. We will put out about 40 acres this year.

Every thing out here is comparatively quiet concerning the war. There will be a regiment quartered in Wooster in a few weeks which is expected to raise the market some. Butter is, at present, selling for 8 cts. per lb. and eggs, 5 cts. per dozen. Wheat per bushel, 85, and corn, 35. Our advices from Illinois state that corn out there is selling at 9 cts. per bushel (shelled) and their prospects for another crop are very promising; wheat was also a good crop. They had fine growing weather.

There has a call been made, by the government for 1000 good cavalry horses to be delivered in Wooster, which you may think will clear the country of its overstock of horses, but although the demand is so great, they are only paying from \$85 to \$100 for good horses. We are offering a fine large mare, 7 years old, for \$85 and it is doubtful whether we can get her sold at that. The government does not buy mares.

Apples are scarce out here this year. I got one good mess this year and it made me think of olden times.

Solomon, now is a good time for traveling, so you would better come—or have you given it up? Or did you never intend to come? I wish you would express yourself. I should be very glad to see you come, but if you don't come I ain't deceived very bad.

But it is getting late and I must close, but before doing so I would remind you that you cannot write so much that I get tired reading it. If you would see how glad I am when I get a letter from you and how eagerly I look over its contents, I [am] inclined to believe that you would write oftener and more at a time. So many of you—if only each would write a short piece it would soon fill up. I don't care of how little import it is, I still love to read it if only comes from you. Tell Levi, and Jared to write. Remember me to Elisha and Aunt Betsy, and accept my love and best respects one and all of you; and Grandmother and Mary I should like to read a few words that you said. Insist on the rest to write, and always remember me as a friend.

Eli L. Yoder

Wie überall, so gibt's do Leut'
Die denken mor'n und reden
heut';
Und sieht man etwas nicht gleich
an,
So muss's "unübersinnet" sein.

Jetzt dommt daher Hans Publikum,
Petite, der sagt: "Das ist doch
dumm!"
Hät man das so und so gemacht,
Es wär viel besser angebracht.

Da siehet man auf einmal ein,
Die Männer mögen ehrlich sein;
Doch etwas summ, o ja, sehr
dumm.
Sie machen alles doch so krumm.

Man hat hier ein Missgriff gemacht,
In dieser wahl wer häts
gedacht;
O ich, ich hätt das nie gethan,
Brummt hie und da ein weiser Man.

Seht nur, jetzt werden zwei gemacht,
Wer hätte doch so was
gedacht;
Drei Fenster hätten sollen
sein
An dem giebeland, oder nur eins.

Einer meint das, der andere dies;
Jeder ist seiner Sache
gewiss;
Meint, es muss gleich geändert
sein;
Warum? Ei, weil ich's eben mein!

Dem einen ist es viel zu lang,
Ein anderer lobt ihm ein' Kreuzgang,
Der meint, es sei doch veil zu hoch,
Und jener möcht' es höher noch.

Die Bänk, Die Bänk, o missge-
schick!
Sie schaden meinem zarten Rück'.
Läg gern so halb, in guter
Ruh,
So hörts sich schön der Lehre zu.

Das arme Direktorium
Ob solchem Lärm wird halber
sturm;
Aus lauter Schreck vergisst man gar
Zu ändern. So bleibt's wie es war.

Auf Solisau, auf Solisau,
Vollendet ist der Kirchenbau:
Gross, einfach, ohne Stolz und
Pracht,
Ist er durch Gottes Hilf gebracht.

As everywhere there are people
Who think tomorrow and speak to-
day;
And if one doesn't see something
the same,
Then it must be thought over again.

Nów comes along John Q. Public
The Small, who says: Why, that is
stupid!
If one had done it thus and so,
It would have been accomplished
much better.

Then suddenly it occurs to one,
The men may be quite honest:
Yet somewhat . . . indeed very
stupid,
They are making everything so
crooked.

Here there was a mistake made,
In the choice of this, who would
have thought it;
Oh I, I would never have done that,
Grumbles a wise man here and
there.

Just look, now two are being made,
Who would have thought of such a
thing;
There should have been three win-
dows
In the gable-end, or only one.

One thinks that, another this;
Everyone is certain of what he
thinks;
Thinks it must be changed right
away;
Why? Well, simply because I think
so.

For the one it is much too long,
Another wants a cross aisle,
This one thinks it is much too high
And that one would like it still
higher.

The benches, the benches, oh what
mishap!
They damage my tender back.
I'd rather halfway recline, in good
rest,
That way one could listen nicely to
the sermon.

The poor building committee
Over such a noise are half struck
dumb;
From sheer fright they quite forget
To make any change. So it remains
as it was.

At Sonnenberg, at Sonnenberg,
Finished is the church building
Large, simple, without pride and
splendor.
It is accomplished by God's help.

Civil War CO Documents

Personal Petition for Conscientious-Objector Status

I, Samuel Guengerich of the Township of Ellick and County of Somerset, State of Pennsylvania being enrolled and drafted for military service in the United States, do on my solemn affirmation hereby certify that I am conscientiously opposed to bearing arms for military purposes, that I am forbidden so to do by articles of faith and rules which govern the Menonite Amish Church of which I am a member for ten years of good and regular standing.

Congregational Affirmation of Samuel Guengerich

We the undersigned, citizens of Somerset County, do certify that we are members of the Menonite Amish Church, are well acquainted with the above named Samuel Guengerich, that he has been a member of the said church in good standing for the last ten years and that during that time his deportment has been consistent with his above declaration. Also that he has correctly stated the rules and regulations adopted and enforced by the said religious denomination.

Local Governmental Attestation

Somerset County hs,

Personally appeared before me, _____, a justice of the Peace in and for the said County, _____, who being duly qualified according to law; depose and say that the facts respectively set forth in the above certificate are correct and true to the best of their knowledge

Affirmed and Subscribed before me this _____ day of _____.

Financial Receipt

No. 108

Office of Receiver of
Commutation Money
16th District of Penna.

Received at Somerset on the 3rd day of April 1865 from Samuel Guengerich of Ellick Tp., Somerset Co., Pa. who was drafted into the service of the United States on the 11th day of March 1865, from the 16th Congressional District of the State of Pennsylvania the sum of Three Hundred (300) Dollars. to obtain, under section 13 of the "Act for enrolling and calling out the National forces, and for other purposes," ap-

proved March 3d, 1863 and Section 10 of the amendments/treaty approved July 4th 1864, discharge from further liability under that draft.

Ed Scuer

Receiver of Commutation Money.

Certificate of Military Status

Form 30

CERTIFICATE OF NON-LIABILITY, TO BE GIVEN BY THE BOARD OF ENROLLMENT

We, the subscribers, composing the Board of Enrollment of the 16th District of the State of Pennsylvania provided for in section 8, Act of Congress "for enrolling and calling out the national forces" approved March 3, 1863, hereby certify that Samuel Guengerich, Ellick Township, of Somerset county, State of Pennsylvania, having given satisfactory evidence that he is not properly subject to do military duty, as required by said act, and the act approved Feb'y 24, 1864, by reason of *Paying Commutation under Sec. 17. act of Feb. 24, 1864*, is exempt from all liability to military duty for the term of the present draft.

DESCRIPTION

Samuel Guengerich, drafted Mch. 11th, 1865 [in] Champs'g, Pa. [by] 16th Dist. Pa. [for] 1 year.

[signature indistinguishable]

Provost Marshal, and President
of the Board of Enrollment

John Culp

Member of Board of Enrollment

Wm. C. Lane

Surgeon of Board of Enrollment

Dated at Chambersburg Pa.
this 5th day of April, 1865

Some Comments on the Etymological Development of the Term "Amish"

JAMES E. LANDING

Amman-Amish.

That the term "Amish" has its etymological origins in the family name of Jacob Amman, the Swiss Elder involved in the schism of 1693-1697, seems to be taken for granted. If not, there appears to be nothing in the English language accounts of Amish history to question such a derivation. It is certainly perceived this way by the Amish themselves. Is this perception correct? Some comments will be made here that might mildly suggest that the term "Amish" could well have

had an entirely different origin. Two major problems loom in the search: first, when was the word, or some related form of the word, first used; and, second, what did the word, when first used, imply.

There are two basic limitations inherent in this minor article. This writer is, by no means, a German linguist, and can speak with no authority on origins and transliteration of German terms into English. No exhaustive search has been made of German manuscripts or archival materials to determine the origins of the term "Amish." Perhaps the entire problem can be quickly disposed of by someone of philological or historiographic bent with access to documents by which the derivation can be documented. Whatever, a few comments are here presented to lay a groundwork of thought concerning the problem.

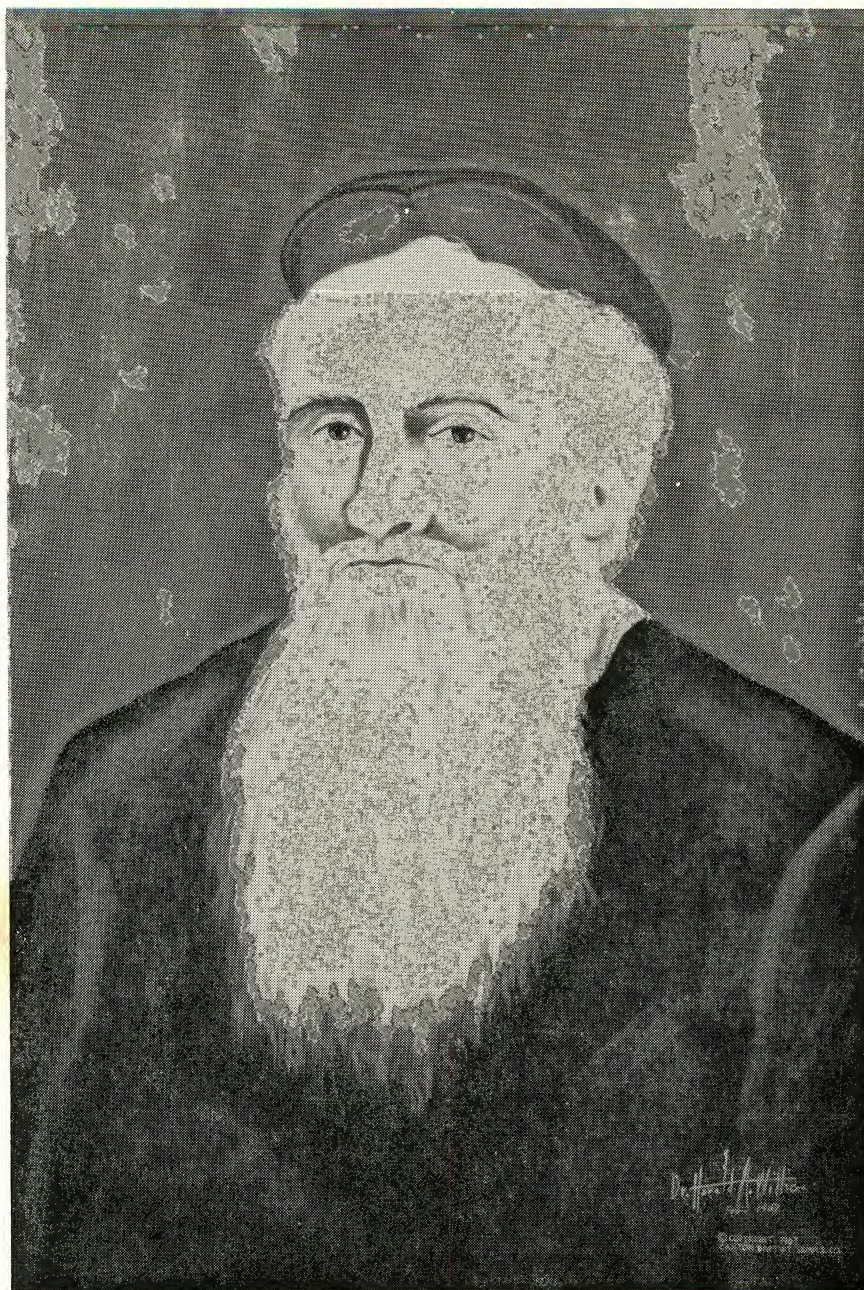
C. Henry Smith, without elaboration, refers to the "Amman's party"¹ in his discussion of the seventeenth century schism. There can be little doubt, in the context of his statement, that the term "Amman's" clearly delineated this group as opposed to the Hans Reist party and is equally clearly related to Amman's last name. But where did Smith's term come from? What time period is actually being recognized by the word?

In another statement, quoting from Hans Burghalter, Smith refers to the "so-called Amisch,"² but goes on further to state that the Amish, themselves, considered their group to be "Fine Menisten." This was in 1742 and referred to the Amish in the Upper Palatinate. The context here, however, is difficult to decipher. Is this Burghalter's perception, or is this the Amish term for themselves? How did "Amman's" become Amisch? Since Smith's account of Burghalter's letter is based on translation, some linguistic analysis seems appropriate. What did Burghalter mean by "so-called?" Who called them "Amisch?" Themselves, or others? It is, however, one of the few statements available that seems to imply that, originally, the Amish distinguished their own identity with a term that placed themselves as a sub-type of Menonite as opposed to a follower of Jacob Amman.

Early references to the Amish in North America are equally puzzling. In 1787 they were identified in Pennsylvania as the "Society of

¹ C. Henry Smith, *The Story of the Mennonites*, 4th edition, revised and enlarged by C. Krahn, Mennonite Publication Office, Newton, Kansas, 1957, 130.

² *Ibid.*, 329.



Menno Simons

(Painting by Dr. Harold Wittig, Ramsey, New York, 24 x 36 inches, in the Christian Hall of Fame, Canton, Ohio. With permission.)

Amists Brothers,"³ in 1792 as the "Society of Amists,"⁴ and also as the "Great Valley Ominist Society,"⁵ the latter identification being still in use as late as 1827.⁶ By 1843 the rendition had become "Homish"⁷ and, by 1845, "Homish Germans."⁸

³ Grant M. Stoltzfus, "History of the First Amish Mennonite Communities in America," *The Mennonite Quarterly Review*, Vol. 28, No. 4 (October, 1954), 247.

⁴ *Ibid.*

⁵ *Ibid.*

⁶ *Ibid.*, 248.

⁷ *Ibid.*, 253, 255-256.

⁸ *Ibid.*, 257.

The sudden conspicuous appearance of a definite "H" pronunciation preceding the word might not be of consternation to a linguist, what with the problems of translation of that day, but it certainly is puzzling to the historian. How did "Am-mansch" become "Amisch" and, if it did, how did "Amisch" become "Amist" and how did "Amist" become "Ominist" and how did "Ominist" become "Homish"? Are these expressions of regional differentiation of pronunciation in North America through transliteration?

This whole problem could be neatly tucked away as a simple example of faulty translation, but there is a lingering doubt, a shadow, in this writer's mind, which continuously reasserts itself. And that is the generally accepted identification of the early Mennonite immigrants as "Menists." Is it possible that the Amish, either by design or by someone else's designation, became known as the "a-Menists"? This might explain the prefix sound "H" in the early references. It would also imply that the Amish were the "non-Mennonite" Mennonites, simply meaning that they were a sub-type of Mennonite and were thus identified as such since they had, as yet, no accepted designation for their own identity. The distinct alienation which existed between the early Amish and Mennonites might lend credence to such an interpretation. It would also imply that the term "Homish" and other forms were unrelated to Amman's name.

Even if there be some validity in this observation, it still does not explain how "a-Menist" or "Ominist" became "Homish" or "Amish." Perhaps there were two earlier designations, one related to Amman's name and another unrelated. But which was which, and how did the change take place? Unless some clearer explanation is forthcoming, there seems some reason to doubt the common contention that the contemporary term "Amish" is related to the name of Jacob Amman.

The Christian Hall of Fame

The Christian Hall of Fame, by Elmer L. Towns (Baker Book House, Grand Rapids, 1971), is a 223-page paperback (\$2.95), which describes the collection of paintings to which the reproduction on this page of Menno Simons belongs. The Hall is located at the Canton Baptist Temple, 515 Whipple Ave. N.W., Canton, Ohio. The pastor of the Temple, Dr. Harold Henniger, in his Introduction to the book, says: "The Christian Hall of Fame is designed to trace the progress of Biblical Christianity from the closing of the New Testament Canon down through the centuries until this present hour. . . . The main purpose is . . . inspirational, not merely educational." The book features a brief biography and a full-page reproduction of each picture in the Hall, plus excerpts from the hero's writings in some cases. (—G.C.S.)

Book Reviews

The Radical Brethren. By Irvin B. Horst. Nieuwkoop: B. De Graaf. 1972. 211 pp. \$22.00.

The Radical Brethren is a descriptive and critical appraisal of Anabaptism and the English Reformation to 1558 and reflects the meticulous and seasoned scholarship that all will expect who are acquainted with the author. He is Professor of Anabaptist History at the University of Amsterdam and the author of the previously published *A Bibliography of Menno Simons* (1962). Horst is a past editor of the *Mennonite Historical Bulletin*. This is volume two in the series entitled *Bibliotheca Humanistica & Reformatoria* which includes original titles by international scholars of repute.

English Anabaptism was predominantly of the Melchiorite variety and consequently neither chiliastic nor militant. It was opposed by the state church not as seditious but as doctrinally heretical. It was non-separatist in contrast to the Anabaptism on the continent and in this respect the English case is unique in Anabaptist history. The author says in concluding his study: "Anabaptists were primarily concerned about an affirming expression of the church that related to believers who lived in obedience to the Scriptures. . . . The history of anabaptism (sic) in England raises serious question whether separation is necessary and consistent in a viable theology of the church."

Professor Horst modestly says that inasmuch as his study pertains to the overall movement in anticipation of local history, this must be regarded as an interim piece of work. In the absence of such scholarly case studies of local expressions of English Anabaptism, Dr. Horst has made a fundamental contribution to Anabaptist historiography by setting forth many of the guide lines needed to distinguish what is truly Anabaptist from the earlier Lollardy and the later Puritanism. More often than not, the word "Anabaptist" on the English scene was simply a term of abuse that covered a diverse range of what the established church considered "heretical views."

This study provides detail illustrating the change in official state-church policy toward the dissenters from the containment stance of Henry VIII to that of eradication under Mary. As an example of the difficulties involved in researching English Anabaptism, it appears that there is no way of accurately determining the number of specifically Anabaptist martyrs. The author's

estimate of one third of the total of about three hundred would seem to be reasonable. The first Anabaptist martyr, in Professor Horst's considered opinion, was a man named Collins.

The proper noun "anabaptism" and its related forms are found throughout this study uncapitalized, and quotations are set out in single quotation marks—reflecting a British practice unlike American usage. Several old English quotations contain unfamiliar words such as "hugger mugger" (meaning secretly) and "hoker moker" (apparently equivalent to helter skelter). At other times Dr. Horst uses a variant of rambunctious (rumbustious) and appears to construct new words such as "restituted" (for restored) and "nuancing" (giving a belief some subtle twist of meaning not intended by those holding it).

The book is attractively printed and substantially bound. It carries a reasonably complete index, an extensive bibliography, and several significant appendices. There are several typographical errors, none serious. The author is to be commended for generally translating into English, quotations also reproduced in their original languages. (—G.C.S.)

Oneida Community: An Autobiography, 1851-1876. Edited by Constance Noyes Robertson. Syracuse, New York: Syracuse University Press. 1970. 364 pp. \$11.50.

Recent interest in communal living has produced many and varied books on the whole spectrum of small group experimentation in living. The Hutterites have been of course the classic example of a people living communally, but many other groups have also attempted this experiment through the centuries.

An account of the nineteenth-century Oneida Community experiment is a worthy addition to the growing library of volumes on the idea of group living.

As the title of the book itself suggests, the volume is actually source materials presented with interpretive introductions. The twelve chapters and epilogue slice through the various aspects of the culture, including health, education, women, children, and the Stirpicults (a scientific experiment in genetics). The selection of the materials in themselves creates a mood that allows the reader to empathize with the life and concerns of the communal members. The interpretation rests in the selection of materials along with the well-written prefaces to each grouping of source materials.

This volume by Robertson might well serve as a pattern for the anticipated volumes on Anabaptist source materials in translation. (—L.G.)

News and Notes

Hope Recordings, a division of Heralds of Hope, Inc., Box 66, Lancaster, Pa. 17604 has issued a stereo record entitled *Lob'gesang*, Hymns from the German, sung by the combined choruses of the Lancaster and Franconia Choral Singers under the direction of Hiram Hershey, with Carl Schroeder at the organ, John J. Miller as Tenor soloist, and Roma Ruth as Alto soloist. Orlando Schmidt writes an introductory note on the jacket in which he says: "Eight texts and ten tunes in this collection of fifteen German hymns spring from the early years of the Reformation and the Thirty Years War." They are sung in both German and English with a simple strength and beauty becoming to their stalwart text.

The members of Plainview Mennonite Church, Aurora, Ohio, rededicated their church sanctuary on November 26, 1972, sixty years after the first dedication service of November 17, 1912.

Two articles dealing with the conflict between the Amish culture and the majority culture appeared in the 1971 summer issue of *Practical Anthropology*. These are entitled "Cultural Violence and Twentieth Century Progress," and "The Amish of Jamesport, Missouri." The first is by Joe Wittmer of the University of Florida and the latter by Kenneth O. Gangel of Trinity Evangelical Divinity School.

The spring meeting of the Illinois Mennonite Historical Society will be held at the Metamora Mennonite Church, Saturday, 12 May 1973, at 10 A.M. Speaker: Dr. Cornelius Krahn, on the topic, "Various Mennonite Migrations to America."

ERRATA

The next-to-last sentence in the first paragraph, page four, of the October 1972 BULLETIN should read: "Secondly, it is difficult to write on one page about something I have seen growing from a shed operation to a full time publishing effort."

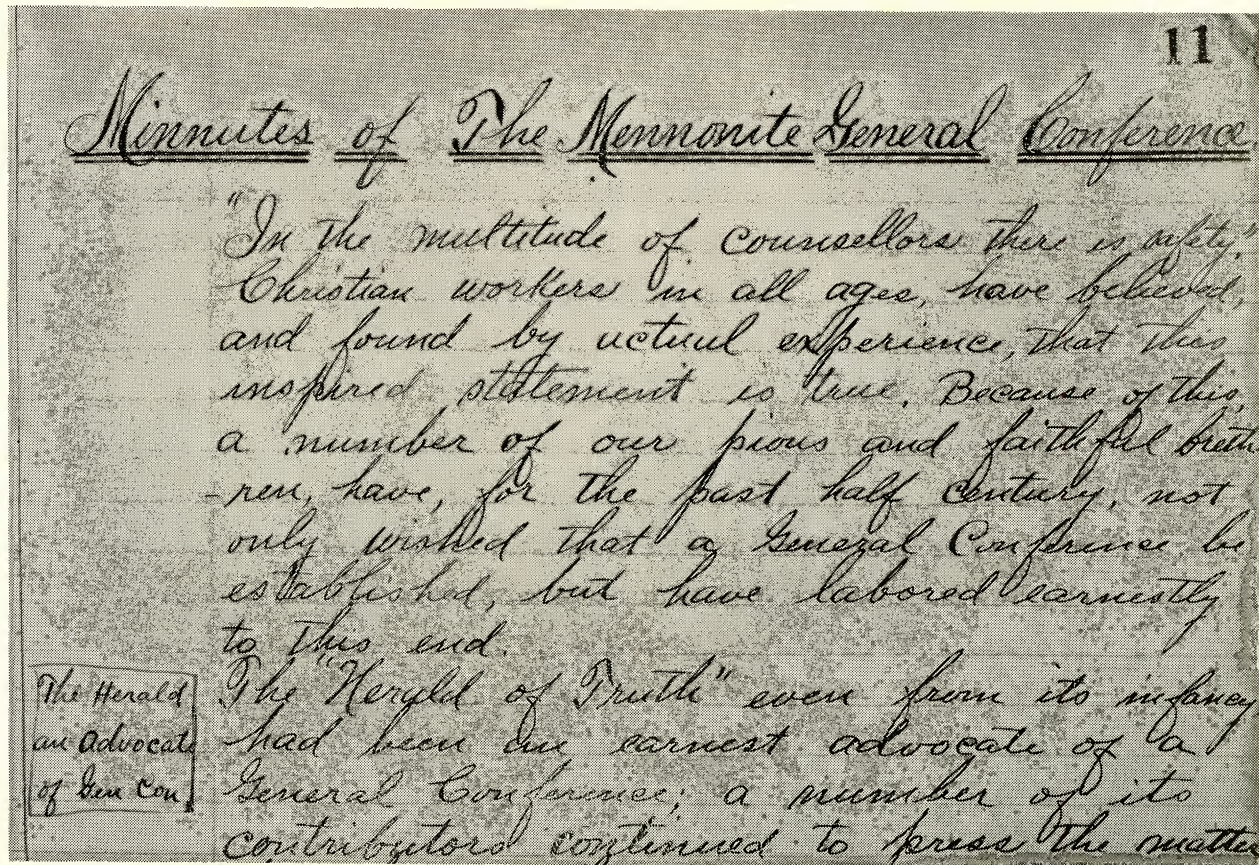
The last sentence in the next-to-last paragraph, page eight, of the last BULLETIN (January, 1973), should read: "This may be superficially true but is so overwhelmingly counteracted by the influence they had upon the succeeding centuries that the statement borders on the inane."

MENNONITE HISTORICAL BULLETIN

Vol. XXXIV

JULY, 1973

No. 3



THE MENNONITE GENERAL CONFERENCE SECRETARY BOOK

The first secretary book of the Mennonite General Conference is an eight by twelve and one-half inch book of 398 pages. It contains not only minutes of the General Conference sessions from the first General Conference of November 2-3, 1898 through the tenth conference of 1917 but also twenty-three pages of preliminary materials giving the historical background for the calling of the conference. The above is a reproduction of page eleven, which introduces the origin and growth of the General Conference movement. In this issue the entire two-page introductory statement is presented. The handwriting perhaps was that of D. H. Bender or J. S. Hartzler, who were the secretaries of the first conference. For years this precious volume was lost but it was eventually located in the basement of an Illinois home. It is now in the Archives of the Mennonite Church.

In light of the many positive contributions that Mennonite General Conference has made to the Mennonite Church during three generations, it is good to look back over the birth pangs and early developments of an organization which is now history. The hitherto unpublished documents and letters in this issue are reproduced without correction or alteration.

—MELVIN GINGERICH

The Evolution of the Mennonite "Conference" Idea

This issue traces, through documents, the development of the general conference or assembly idea within the Mennonite Church. Bishop John F. Funk, partly because of his long-time editorship of the *HERALD OF TRUTH*, figured prominently in the story, at first enthusiastically furthering the Conference movement, then taking a more cautious stance, and finally, when Mennonite General Conference did actually emerge in 1898, deciding that the idea was being realized all too rapidly.

Granted, four district conferences had not officially joined Conference during its seventy-three-year history; still, even these districts had cooperated with the broader brotherhood on the practical level of mission, peace, and social concerns.

The conference idea among American Mennonites had originated much earlier in Eastern Pennsylvania. In the 1840s it became one of the major issues which eventually effected a denominational split. Hence there was reason for caution when the idea again surfaced in the 1860s, as, for example, on October 14, 1864, at the district conference held at Yellow Creek, near Elkhart, Indiana. J. F. Funk's notes of this meeting, published below, indicate a clear airing of the conference idea, although no action was taken. (Yellow Creek, significantly enough, later became the byword among government officials in Indiana for disloyal pacifist war resisters, in light of the Mennonite General Conference "Yellow Creek" statement of 1917 on war. Some officials pressed for severe charges against Mennonite leaders. See the MHB, July 1972.)

Still more significant in church structure was the place Yellow Creek has occupied in recent Mennonite Church reorganization. In 1970 Yellow Creek was the place where the formulation of the new *BYLAWS OF THE MENNONITE CHURCH* was finalized, to be adopted the next year (1971) in what became at once the last session of Mennonite General Conference and the first of the new General Assembly of the Mennonite Church.

In August 1973, when the new General Assembly convenes, Mennonites might well reflect upon the hopes and admonitions of past brotherhood leaders, as seen in the documents in this issue. L.G.

Conferences

Bishop John F. Funk, the great Mennonite leader of the latter half of the nineteenth century, took careful notes of meetings and conferences which he attended. These notes in many instances are the only extant information about district conferences, and for this reason they take on special import as semi-official documents. His notes on one of these conferences follow. L.G.

Thursday evening. On October 13th, 1864, I left Chicago at 10 o'clock to attend the Conference in Elkhart County, Indiana, which was held at the Yellow Creek meeting house. I arrived at Elkhart the next morning at 3 o'clock and was met at the station by Bro. John Yoder and Bro. H. B. Brenneman, the latter being from Fairfield County, Ohio, and went to Bro. Yoder's home, about 5 miles southwest of Elkhart. There were about 22 or 23 ministers in attendance. Bro. J. M. Brenneman preached the conference sermon

which was both appropriate and impressive. The principal points on which decisions were passed were:

1. That, being a non-resistant people, we cannot, according to our profession, hold office, nor take the sword, nor resort to violent means whatever; therefore, it is inconsistent for us to vote for worldly officers, inasmuch as by so doing we would make ourselves liable also even by force to defend and sustain those whom we elect.
2. That we faithfully endeavor to keep the blessed injunction of Christ in his sermon on the mount respecting the non-swearing of oaths.
3. That the brethren and sisters observe, according to the doctrine of Christ, to be humble and plain in the manner of dress.
4. That we observe a consistent Christian attitude toward those who because of having committed gross sins have been excluded from church fellowship.
5. That we observe the Scriptural

injunction in dealing with those who trespass against us, or by whose conduct one may offend another.

6. That visiting of brethren who live in isolated districts be encouraged.

7. That a welcome be extended to the Amish brethren to visit our conferences.

8. That whereas slight differences exist between the members in different parts of the U. S. A. and Canada, both in views and practices, it would be well to hold a general conference and invite the brethren from all parts of the country, from the north, south, east and west, to meet together and in the free exchange of opinions become more united and of one mind. This subject was merely brought before conference without any action being taken.

On the following day, which was Sunday, communion services were held. The large house was filled to overflowing, and there were as many outside as inside. Bro. J. M. Brenneman was again in charge of these services. Exhortations were also offered by the brethren Daniel Brenneman, Daniel Brundage, and Henry Walter. This was the third time I had the privilege of meeting with the brethren and sisters in Indiana at their annual conference and [of] tak[ing] part in the communion services which were always held after conference.

Shall We Have a General Conference?

John F. Funk must have written this document in the mid 1890s before it became evident that some district conferences would not join the "general conference." L.G.

Shall we have a General Conference, or shall we not have it? Are there reasons—good reasons, valid reasons—why we should NOT have it? Are there reasons—good reasons—that we SHOULD have it? Some reasons that are often urged are:

It is innovation.

It is something new.

Our forefathers did not have it.

It will lead to dissensions and unprofitable discussions, disagreements and divisions.

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The argument "Something New" is simply no reason at all. God gave Moses a new law, written on tables of stone, which they never had before. Was this an innovation?

He gave them a new form of worship. God told Moses to build a tabernacle and even showed him a pattern. David brought in a grand innovation when he proposed in his heart to build a temple, but he asked the Lord, and the Lord approved, though David's son, Solomon, did the building, and God filled it with His presence.

Josiah.—When Israel had gone far away from God into idolatry and wickedness, Josiah brought about a reformation. He brought in the old book of the law and restored the former worship. For the people of his day this was an innovation, even if it was restoring only the old forms.

When Christ came, he brought a bundle of INNOVATIONS. He spake as man never had spoken. He spake even with authority. He preached repentance, peace and forgiveness and told the people He was their Saviour,—their King, and that if they believed in Him they should be *saved*, have forgiveness of sins, and eternal life. His disciples ordained deacons. Many other things were introduced.

When Menno Simons came to a knowledge of the truth, his whole doctrine was a grand innovation—all new—and because of it he was hunted down like a wild beast, and it was only God's protecting hand that kept him from being caught and executed like thousands of his brethren. Innovation, as long as it accords with the Word of God, brings blessings to mankind, prosperity to the Church, and glory to God. These should form the mighty *standard* of God's people and lead them to victory over the inroads of sin and the achievements of the devil.

OUR FATHERS DID NOT HAVE IT. In the first place, a General Conference was not necessary for them. It would have been no use. There would have been nothing for it to do. (This applies to the condition of the Church during the early settlements of America. In Europe a General Conference was not an unknown thing.) When our people settled in this country, the settlements were not large. Considering the means of travel and the condition of the roads, they were far apart. The people obtained their knowledge of the faith from their own preacher, the Bible, the Confession of Faith, the Martyrs' Mirror, Menno Simons' book, Dietrich Phillips' book, the Hymn Book, etc. They lived together in their respective communities, and did not mingle with other de-

nominations, and other denominations did not mingle with them. They were mostly young people, satisfied with the old fathers and mothers, and when they felt that they should confess Christ, they would make this known to their ministers and the matter was properly dealt with. There was not the spirit of proselytizing and the promulgation of false doctrines as at present. The members were not confronted with disturbing problems such as assert themselves now-a-days. And what is said of the members and the young at that time was also true of the ministers. They were consequently more of one mind, and, almost as if by intuition, they held together in the same doctrines, the same rules of order, and the same forms of worship. So, while in one sense they could not well have had a General Conference, in the other sense they had absolutely no use for one.

WE COULD NOT AGREE AND WOULD GET FARTHER APART. There was a time when this may have been true. And while it may, with some, be true to-day, it is not true with a large part of those who will attend this Conference, and if it is true of any part of our ministers or bishops, or representative lay members, *that is the very reason why we should have a General Conference*, to show them that we can come together and counsel and confer over doctrines, church usages, forms of worship, and means to carry on the church work to the prosperity of the church and the glory of God, so that they can see and learn, and be trained into the practice of charity, patience, humility and forbearance, and be converted away from the selfish and uncircumcised hearts to the love of God and the spirit of truth.

If we meet in the spirit and mind of Christ, we will unite and become more consecrated and realize more of that love and charity which God's Word presents to us in so broad and in so complete a form. Love, forbearance, meekness and humility must be the motto of God's people, whether in General Conference or elsewhere. There should be a grand central point or object around which the church may gather which would serve as a sort of standard-bearer to which the people may look and to which they may be able to hold themselves. The children of Israel had the Tabernacle, where the presence of God manifested itself and where the people gathered together for worship and to hear the law read unto them. There, too, was the Ark of the Covenant, containing the two

tables of stone, the pot of manna, and Aaron's rod that budded.

Ministers should be taught or have some method inaugurated enabling them to use their abilities to accomplish the one and self-same end, so that all may teach the same things and not differ on any points of doctrine. The mission work, both home and foreign; the Sunday School work; and school work in general is carried on from some central point from which the general policy is directed. Thus should there also be a central point or pillar or body [to] serve in a similar way the general policies and [to] direct the teachings of the church in maintaining unity of the faith. Under the old law the Tabernacle served a purpose something like this, as did later the Temple in Jerusalem. It was there where the people congregated themselves together to learn and from which they carried with them the same thoughts. It kept the people together. The principles, doctrines, rules of order, forms of worship, etc. should be maintained alike and taught in all the church. The understanding and interpretation of Scripture should be made a point of greater harmony. The church literature should be arranged and circulated to this end. In this way the whole church can be kept closer together in the bonds of fellowship and Christian unity.

Conference Memorandums

JOHN F. FUNK

Sometime during the late 1890s or early 1900s, Funk must have written the following memorandum regarding the usefulness of conference. Funk soon forgets about the term "conference," but in actuality is simply expressing his views about conference, in way of example. (Whether a "cold-blooded Presbyterian" is any worse than a cold-blooded Mennonite might well be debated!) L.G.

Conferences are beneficial for the ministers, deacons, and bishops to become acquainted with each other's views, doctrines, methods of work, success and progress of each other's work and also to help and in this way to promote the general cause of Christ by building up or edifying the body.

Conference, as the word signifies, is for the purpose [of] counseling, advising and conferring one with another on difficult problems, cases [and] conditions that may come up in doctrine, in church governments, [and] in methods of work and [of] devising means to promote in a gen-

eral way the great cause of Christ and the work of the church.

One other purpose should be subserved in the conference and that is to remind ministers and deacons, as well as the bishops of their duties, to urge the disinterested ones to more active efforts in the work and to restrain others who are too progressive and hold them in the proper lines of work and duty and in this way form a standard by which the work must be conducted so that the church may be known and recognized as a standard bearer among the people.

Every army has her flag—and he who bears it is called the standard bearer, and when the people see the standard they know what army it is. The flag or standard tells who they are. The Mennonite Church today has lost her standard; we have no standard bearer, and the people are at a loss to know where to gather. *The ark of the Lord has been carried away by the Philistines* and the people are scattered like a flock without a shepherd. Wolves in sheep's clothing have gone out and they are devouring the flock.

Conference must have a standard and a standard-bearer. That standard should be *Righteousness, Truth, Peace, Purity*. To this end we must have ministers with pure motives; in other words ministers that are honest, sincere, and devoted to the cause—ministers who are thorough Christians and thorough Mennonites. Ministers who are only about half and half are only a detriment to the cause. A minister that is half Mennonite and half Methodist, or half Baptist, or half universalist, or half spiritualist, or half Christian Scientist, or half Doweite or [that has] his conviction half given to some other ism is not fit to be a Mennonite Minister, and if he is honest, he will say so quickly.

I once met a man—a cold-blooded Presbyterian. He said if he should ever get in advance of his Presbyter[ian] brethren so far that he could no long[er] hold up and maintain the doctrines of his church he would come up like a man, and say, Brethren, I have obtained more light, on the subject of religion and Christian doctrine—I don't agree with you any more—and I can't work with you along this line any longer, and I will therefore withdraw and let you go on in your accustomed way; I do not want to make you any trouble or cause any disturbance in your churches and therefore I will just step down and out. You go on peaceably as you have heretofore and God bless you in your work as far as it is in accordance with his will, but I see it different and there-

fore can no longer work with you. Or if he felt so, he might say like good old Davy Plank once said, "Ephraim is joined to his idols, I will let him alone."

Now that would be manly at least, and this cold old Presbyterian was honest and sincere, and so when our Mennonite ministers get so that they are all soaked through with foreign isms, foreign doctrines and foreign sentiments and they obtain such intensified convictions that they must teach and preach and impregnate the Congregation with their poisonous sentiments and can no longer hold themselves, then they would better like our cold Presbyterian step down and out and for their own credit and the welfare of the church act for once manly and Christian like.

There is however another way that men can do, when they do not fully agree with the doctrine in all things, or when they do not fully see that a certain church rule or a certain method of work is just the best, or is altogether right. They can work with the church and be quiet and make no disturbance, and by watching, praying and studying God's word and trying to learn in the right way, their convictions may become stronger in the life of their own church until they finally become fully convinced that the church after all was right and with full heart and soul they join their brethren in the work and advocate as far as opportunity and ability gives them strength the doctrines, teaching rules of order and forms of worship maintained by the fathers.

Behind the Scenes: Attempting to Make "Conference" Work

The following letters from various Mennonite leaders demonstrate how carefully the whole idea of "conference" was handled, trying to make the idea an acceptable one for all geographic areas of the Mennonite Church. Daniel Kauffman, the great organizer during the first era of the twentieth century, who was known throughout the Mennonite Church, was given broad responsibilities in working at church unity. D. H. Bender, to whom the first letter is addressed, later became president of Hesston College. Aaron Loucks, of Scottdale, Pennsylvania, was the Mennonite Publishing House publishing agent during the first decades of the Mennonite publishing venture at Scottdale. Loucks was also the major figure in working with the government and conscientious objectors during the First World War.

The other letters, while referring specifically to the Ohio and Pennsylvania Conference rather than the General Conference, still give a picture of the way in which church leaders were approaching conference structures at the beginning of the century. C. Z. Yoder, of the Oak Grove Mennonite Church, was one of the most prominent Ohio leaders of his day. Serving as bishop of the South Union and Walnut Grove Amish Mennonite congregations from 1895 to 1912, David Plank was also an outstanding church leader in Ohio at that time. J. K. Hartzler, who wrote the last letter presented here, was a layman and historian from the Mattawanna Church in Pennsylvania. L.G.

Versailles, Mo. /21, '98

D. H. Bender,

Dear Brother, Greeting: Your interesting letter came to hand and was read with pleasure. I have carefully examined your "plan of work" for the Gen. Con. and find no fault with it. At your urgent request, however, I remodeled it a little, with the idea that you remodel both the patterns and make a final one to present to the committee. Don't know just what you had in mind when you jotted down "Report of Preliminary Meeting", but thought that the moderator's address might cover it. I dropped out a number of technical terms, for fear that some might consider it as some "new fangled business" or "putting on style" or something of that kind. This being the first Gen. Con., and the hearts of many being ready to fly up into the throat for fear we shall do

something disastrous to the church, I believe we should make it as near like one of our other conferences as possible. In the appointment of committees (which is a necessity) I believe we should designate them by names so that the most simple minded will know just what they are expected to do. It may be that I am overcautious in these matters; but if I am, you just overlook my timidity and strike out more boldly.

Under the caption, "Recognition of Church Institutions", I am in favor of taking charge of the mission work, provided the Evangelizing Board will let us, but do not favor taking action on any other church institution until our next Gen. Con., after a committee on church institutions has had time to examine all our church institutions and report their condition to the Gen. Con. . . .

In our call for a Gen. Con., we stated that the G.C. is to take a po-

sition on all the essential doctrines of the church. To this end I have prepared a little sheet on "What We Believe". I have tried to avoid all the disputed questions, such as picture-taking, musical instruments, etc., so that we might have something which could be unanimous by individual. I tried to get something to reflect the sentiment of the church in general. Now I'll tell you what I think ought to be done with it. You ought to carefully revise it, striking out what you think right to be left out, changing the language where it is defective, and inserting new articles of belief where you think they ought to be put. At the Gen. Con., you ought to hand it to a committee appointed for that purpose, and this committee should give it a final revision, giving scriptural references substantiating our belief. What do you think about the idea?

In your letter, you stated about me making it clear that the committee on arrangements should meet the day before Gen. Con. I believe that the final call should be made by Bro. Durr. I have two reasons for this: (1) I have had my name connected with the Gen. Con. so much that I feel like I ought to be excused; (2) Bro. Durr, as moderator of the last G.C., is the proper man to make it. Suppose you write him (or see him personally) and get him to issue his notice to the conferences inserting these four features:

1. Each conference district is to appoint a brother to represent it on a committee of arrangement to formulate a plan of work for the Gen. Con., and to arrange what questions may be sent in for consideration.
2. That the questions to be considered be given to some member of this committee. That conferences be invited to send in questions which they wish considered.
3. That each conference be again urged to send its delegates.
4. That all the bishops of our church be earnestly invited to be present and take part in the work.

It might be well for you to urge him to be prompt, as the article ought to be inserted in Sept. 15 Herald, so that the matter might be fresh in the minds of the people at our various conferences.

Now I think I had better stop. Have written about all you can digest at once, especially as some of this is hard to digest. Give my love to the brethren Blosser, Stemen, and others at the Ohio conference, and may God bless the meeting to the good of many souls. Remember me

at a throne of grace, and write at your convenience.

God bless and keep you,
Your humble brother,
Dan'l Kauffman

Scottdale Pa. Feb. 20, 1904

David Plank

Bellefontaine, Ohio.

Dear brother: Greeting.

I write you a few lines today with reference to our next Gen. Conf. If you remember, you, Bro Garber and myself were appointed a committee to arrange time and place for holding the next Gen. Conf. What is your opinion as to where we should have another conference? There should be a meeting of the M. Ev. & B. Board, and it will hardly be representative unless held in connection with a General Conference.

Bro. J. F. Funk thinks we ought to put it off another year on acc't of the shape things are in at the present time.

I had sent in the following notice—"The Committee appointed at the last Gen. Conf. to choose time & place for holding the next General Conf would kindly solicit correspondence from those interested with reference to the time, and from congregations who desire to have the conference meet with them."

Bro F. thought we as a committee ought to correspond together and agree to postpone for another year and then announce our opinion in the Herald and allow discussion. Now give me your opinion as to what would be the best in your judgment of the matter.

I am anxious that the best interests of the church shall be served first, and whatever will contribute to that end should be sought after.

This leaves us well as usual with cold weather, hope it may find you the same.

Wishing you God's choicest blessings in your efforts to extend the Kingdom of Christ on earth.

I Remain

Yours in Love

Aaron Loucks

Weilersville, Ohio Jan. 21, 1904

David Plank.

Bellefontaine, O.

Dear Bro.

Greeting in Jesus' worthy Name.

Your welcome letter of 11 Inst. received relative to the work of our Conference.

Whilst I love the church of our choice at heart, I have often been grieved at the loose and unsystematic way of doing business in Church and Conference work, since it is evident that much has been lost in the past, in not being fully aroused to a sense of our duty in making Spiritual progress. We are keeping up with the times in our temporal matters, in some ways perhaps a little in advance of others. How true "the children of this world are wiser in their generation than the children of light." Jesus.

However it is not best to look too much to the dark side, we are often thankful for the progress that has been made in some things, especially the work of the Bible Conference. I wished you could have been here. I wish to encourage you in your effort to better the ways of conducting the Conference. I also spoke to Bro. Ben Gerig in regard to this matter, who says he is in favor [of] a movement of this kind, yet if you can find the time it may be well also to write to him.

We must not however expect too much soon or we may meet with disappointment; but as you say, start the ball to roll and with God's Grace and Guidance much good can be done. . . .

I like the constitution & by laws you sent me of the Western Pa. District. Wishing you and family God's choicest blessing, we are yours in love for the Master and his cause.

C. Z. Yoder

Weilersville, Ohio, April 7, 1904

David Plank

Bellefontaine, O.

Dear Bro.

Greeting in Jesus Name.

I am glad you are also having a Bible Conference, as I think they are very helpful in Church work.

After having secured good instructors, the next important thing is to get all the members possible to attend the First day, as it generally does not take much coaxing to get them there after that and of course the better the members attend the greater will be the benefit.

I am anxious to have rules and regulations adopted, relative to a more permanent organization of our Church Conference, and in order to get something accomplished at our Conference this Spring there should several of our members who have the ability to do so, draw up a Constitution so that when we meet, by comparing, and sifting and framing, we might get something accom-

plished, if we come together without any preparation nothing can be done this year toward it excepting to appoint a committee for that purpose to report at some future time.

I believe if our Chairman of last year would encourage a few like J. K. Hartzler of Pa. and D. S. Yoder of your place to draw up something of the kind (you might dictate) it would be a great help to arrive to some conclusion of the matter.

Of course I am only penning a few thoughts now as they come to me if you think them worthy of consideration, alright if not, no harm I am sure.

We have decided to have our Conference on May 24-25 the Mennonites have their Conference the 26 & 27 near Orrville, the week following will be the Indiana Conference no preventing Providence, Brethren from a distance can thus conveniently attend the Mennonite and our conference if they choose to do so.

We have now Ten applicants for baptism are hoping and praying for more to come.

We thank God for the many blessings he is daily bestowing upon us. May his choicest blessing rest upon you in your calling. Pray for us. Pray for an outpouring of the Holy Spirit upon the Conference at this place. All are invited to come, especially you and your fellow Ministers.

"God be with you till we meet again"

Yours in love for the Master.

C. Z. Yoder

Mc Veytown, Pa., May 2, 1904.

David Plank,

Beloved Brother and Sister in the Lord. Grace and peace be unto you. May the presence of the good Father in Heaven abide with you always.

...

I am truly rejoiced that you have been so much interested in the welfare of the O. & P. Conference as to make an effort to get the matter of a closer organization to the attention of the churches — I have thought for several years that our Conference ought to have a closer and better organization and I pray that the Lord may lead in the work and make the outcome wholly pleasing to Him for then great good may come of the work. I am wholly favorable to the closer organization of the Conference. There is danger, it is true, in too much centralization of power and there is danger in the other extreme of too much looseness and scattering of power. . . .

Your friend,
J. K. Hartzler

Minutes of the Mennonite General Conference

"In the multitude of counsellors there is safety." Christian workers in all ages, have believed, and found by actual experience, that this inspired statement is true. Because of this, a number of our pious and faithful brethren, have, for the past half century, not only wished that a General Conference be established, but have labored earnestly to this end.

The "Herald of Truth" even from its infancy, had been an earnest advocate of a General Conference; a number of its contributors continued to press the matter by showing the great need of an organization of this kind, until definite steps were taken to organize the same. In the spring of 1894 a circular letter was sent out by the Mennonite Pub. Co. to the ministers and other church workers, asking their opinions concerning the advisability of holding a General Conference. Many responses were sent in, the great majority favoring the movement.

Several conferences took action, passing resolutions favoring a General Conference after which the movement took a more definite shape by a series of resolutions drawn up, and adopted by the Missouri Conference held in the Fall of 1894. It was also suggested by said Conference that each of our district conferences appoint one of its members to represent the same on a committee to consider the advisability of holding a General Conference. The proposition met with favor, and a number of conferences took imme-

diate action. The following named brethren were appointed by their respective conferences to act on said committee:

Daniel Kauffman—Missouri Conference
Albrecht Schiffer—Kansas and Nebraska Conference
Emanuel Hartman—Illinois Conference
Daniel J. Johns—Indiana (Spring) Conference
John N. Durr — S.W. Pennsylvania Conference

The first meeting was held in the Mennonite M. H. near Washington, Ill. in May 1896. Among the few visitors present at this meeting were John S. Coffman of Elkhart, Ind. and John Smith of Metamora, Ill. After a prayerful consideration of the subject, an address was issued to the Mennonite Church, calling attention to the General Conference question, and a call was made for another meeting of the committee to be held at Elkhart, Ind. in November of the same year.

At this second meeting there were present besides the committee above named, representatives from the following conferences:

Western District—John Smith, Joseph Schlagel
Nebraska (German) Heinrich Fast
Indiana (Fall) David Burkholder
Ohio—John M. Shenk
Canada—Noah Stauffer

The result of this meeting was another address to the church, and a call for a Preliminary General Conference meeting. According to previous arrangements the Preliminary meeting was held in the Pike M. H. in Allen Co., Ohio, in November 1897 and continued in session two days.

Objectionable Features of the General Conference

JOHN F. FUNK

John F. Funk wrote this article for the September 15, 1900, issue of the HERALD OF TRUTH. Here he presented his concern regarding the authorization of the General Conference. He questioned it not only because of the lack of support by a majority of the district conferences, but also because the authority for its formation came from a committee of ministers without the consultation and sanction of the membership at the congregational level. S.K.

In church work we should under all circumstances do that which will be for the "edifying of the body." In reference to the General Conference question, this should be taken into consideration. Will it tend to the

edification of the body? I hope in presenting this article, my brethren, who do not agree with me, and who feel that it is unkind to present these objectionable features will bear with me. If a question comes up before the people that will not stand criticism or bear discussion, it will be better not to handle it.

A General Conference conducted with an eye single to the glory of God would no doubt give the church a prestige or an influence to which she could not otherwise attain, but with leaders not having an eye single to the glory of God, it would be detrimental to the cause.

Under existing circumstances, the writer with others decidedly protests

against our so-called General Conference for the following reasons:

1. The name "General Conference" is wrongfully applied, because it has not been generally accepted by the people it claims to represent.

2. It does not embrace, according to a fair estimate, over one-third of the membership embraced in the district conferences. In this respect our so-called General Conference is misleading. It is no more a General Conference than some of the district conferences. In fact, the Lancaster Pa. conference alone represents a much larger portion of the Mennonite membership than our so-called General Conference, and so far as influence goes, it has in reality more right to the claim of a general conference than this so-called General Conference.

3. It has not the support of even a majority of the district conferences. The following eight district conferences have not accepted the General Conference.

1. Lancaster (Pa.) conference.
2. Franconia (Pa.) conference.
3. Franklin Co. (Pa.) and Maryland conference.
4. Virginia conference.
5. Ohio conference (Mennonite).
6. Ohio and Pa. conference (Amish).
7. Canada conference.
8. Isaac Peter's conference Nebr., Minn., and Kans.

The following conferences have accepted the General Conference so far as the ministers are concerned. The congregations have not, to my knowledge, been consulted.

1. Indiana and Michigan conference.
2. Illinois conference.
3. Missouri conference.
4. Kansas, Nebraska, and Oklahoma conference.
5. Southwestern Pa. conference.
6. Indiana conference (Amish).
7. Illinois and Western District conference (Amish).

Of these it may be said that with the Indiana and Michigan conference, it is a serious question whether it will in the future support the so-called General Conference, or whether at its next session it will not withdraw.

Under the circumstances, this so-called General Conference must be looked upon as usurping a place that does not of right belong to it.

4. Our church government is congregational. Our congregations, however, have never had any voice in originating or bringing into being this so-called General Conference. A number of ministers formed themselves into a committee, without consulting their congregations, and

hence without proper authority, formed themselves into a preliminary meeting, held meetings, organized and formed what is now called a General Conference. This can hardly be considered as in keeping with Mennonite church order. In fact we are not manifesting the true spirit of brotherly love toward our congregations. We are assuming something they have not authorized us to do.

All our authority must come from the Bible, and our congregations. Our members must have a voice in the matter. A General Conference cannot be properly formed until by a proper inquiry meeting, our ministers received authority from the members. Ministers have no authority to act in a matter of this kind without the sanction and acquiescence of the members and as long as they do not give their bishops and ministers this proper scriptural authority they (the members of congregations), are not bound in any wise, to accept or submit to any of the decisions of said conference. In fact, all that this present General Conference is, it assumes itself, in other words, it has only a self-assumed position, and must be looked upon as the usurper of a position of authority that does not rightfully belong to it, and seems very much to fall under what the apostle calls, a busy body in other men's matters.

5. This so-called General Conference has in fact already distinguished itself by doing just what it has repeatedly asserted it would not do, and is therefore misleading in its actions as well as in its tendencies. It has constantly asserted that in its work it would be only advisory. In the judgment of the writer it has, however, greatly deviated from this pretended purpose.

It has also set forth and declared that every district conference should be left unmolested, and its decisions and work should, in no way, be interfered with by the work and actions of the General Conference.

In the face of all these assertions and declarations, this General Conference has accepted the Orphans' Home and the Old People's Home, which the district conference of the state of Ohio has declined to accept, and against which the Ohio conference has from year to year earnestly protested, thus not only ignoring the Ohio conference, but making decisions directly contrary, and thus overruling the Ohio conference decisions, and assuming by virtue of herself assumed authority to overrule the district conferences and coerce the Ohio conference into sub-

mission, or in other words compel the Ohio conference to do what she has so far not been willing to do, and what the Ohio conference says she will not do.

This is not, in the writer's estimation, as it should be. We must in our conference work be sincere. A conference has no more right to transgress its own decisions than any other body, or than an individual. The above proceedings do not manifest that spirit of love and wisdom which should characterize the devoted child of God. It is wrong and will lead to contention and possibly to division. The General Conference, in accordance with right and its own decisions, has no authority to accept any institution, or to do any work that in any way conflicts with the work or the decisions of the district conference of any state and especially of a state in which the district conference has not accepted the General Conference. The Ohio conference would have the full right to take decided action in this matter and call the General Conference to account for such self-assuming action.

It is really an injustice, and manifesting a disregard towards the Ohio conference that charity among brethren could hardly overlook. Those who have the peace and prosperity of the church at heart, cannot help being grieved at proceedings of this kind.

The only proper way we can see to organize and maintain a General Conference is for the respective district conferences to pass a resolution to authorize the ministers of the several district conferences to hold an inquiry meeting in their respective congregations and then, by at least a two-thirds majority of the members, authorize their ministers to organize and maintain a General Conference. This vote of the congregations in the district conference should, as a matter of course, aggregate not less than two-thirds of the membership of the district, that is, 10 of our 15 conferences should by a two-thirds vote of the membership, represented by each district conference, in this way authorize the organization of a General Conference. When this is done, then, and then only, can a General Conference be formed that will command the respect and regard of the church in general, and then, without misleading the people, could we hold out the idea that we had a General Conference. Under present existing conditions, it is certainly not right to call our conference a General Conference. Neither should the district conference permit a work of this kind to go on without the authority

or sanction of the membership which it should represent. A work of this kind carried on in this way will not have a tendency to unite but to separate. We must work in harmony if we want to work for peace, and we must have the co-operation of a majority of the membership of the body. This then would be in accordance with the word of God and also with our church polity.

Conference: The Need for Consensus

By JOHN F. FUNK

Although Funk does not use the word consensus, the basic idea of "unanimous consent of the entire congregation [or body]," was taken as a working principle during the Yellow Creek deliberations of October 20-22, 1970. Perhaps his wisdom was seen to be more in line with the Anabaptist-Mennonite tradition than "majority rule," which has at times been used, in spite of the not-always-positive results. One is reminded of the original Schleithem Conference of 1527, which produced the Schleithem Confession and which proved to be one of the most successful conferences for the Mennonite Church, for this conference also was built on the idea of consensus. L.G.

Sept. 1901

POINTS TO BE MET.

General Conference. A General Conference in order to be pleasing to God and edifying to the Church, must possess the same Spirit that prompted the brotherhood and the Christian workers on the occasion of the first Pentecost, after the resurrection of Jesus, at Jerusalem.

If it does not have this spirit, it will not be pleasing to God and can do no good to the Church.

The word of God does not recognize Committee work, in the sense that it has become customary in our day. The Gospel provides for the overseers of the congregations to attend to the spiritual affairs of the Church and these must be done in sincerity and the fear of God.

Majority Rule is a method taken from the world; and it has been adopted with much of the intrigue that is practiced by worldly minded people. It is a wrong method, and cannot help to bring bad results. [It is] the world's method to compel the minority to submit to the majority—which is not a Bible measure and not a just method. It should be ruled out and all matters in the Church should be settled by the unanimous consent of the entire congregation. The purpose in settling a difficulty is

to preserve and maintain the peace and unity of the whole congregation; not only a part but every member in the congregation.

Then and Now

CHRISTIAN HEGE

Christian Hege, a Mennonite preacher and farmer of Breitenau in Württemberg (not the Christian Hege who was a co-editor of the MENNONITISCHES LEXIKON of South Germany), delivered the conference sermon in 1889. The second part of the following is an excerpt from this sermon, and the first part a preface which apparently was published along with the sermon in one of the South German Mennonite periodicals. This document, to be sure, has to do with the South German Mennonites, but it shows by way of contrast to the American scene something of the thinking of the South German Mennonites in the 1880s. Hege delivered the sermon at a conference that was feeling its way toward a merger of the conferences of the Palatinate and Baden-Württemberg, with some discussion of union with the North German Vereinigung. The article was translated from the German by J. F. Funk. E. Bender.

THEN AND NOW

On the past and present of the Mennonite Congregations, with special reference to Christian Doctrine, being a discourse given by Christian Hege, on Nov. 12, 1889, in Ludwigs-hafen on the Rhine, at the Conference of the Mennonites of South Germany, Europe.

PREFACE . . .

In the present very justifiable effort of the German Mennonite Congregations to become more closely united and to bind more firmly the bond of brotherly fellowship, it appeared to me of special importance also to present clearly the several points or views from which our congregations or churches have developed themselves.

If it is a question in our regular conferences to find means to promote the union already begun, we may say, that such means can and may be found only when we, in the chief truths or principles of Christian doctrine, are of the same mind. Further I do not consider it especially advantageous, at this moment, to array our congregations beyond measure and adorn ourselves with the spiritual trophies of our fathers while possibly at the same time in our inner spiritual life we are far behind them.

Just as our fathers established themselves only upon the word of the Holy Scriptures so we also can build ourselves only upon this one foundation and therein seek to imitate their example and become like them, for otherwise all the efforts we put forth, in themselves will be in vain.

We must by no means imagine that our church from its origin was a church entirely pure and free from all human imperfections and weaknesses; the [history] thereof shows us much more that not only external but also internal conflicts disturbed her. The Mennonite church of today would be far from claiming that they were the only church in which any one could be saved and I think that this erroneous idea will pass away from the world more and more and that in the last general conflict, which may be nearer than we are inclined to believe; in the conflict against materialism and unbelief, all the different Christian denominations that draw their faith and their convictions from the word of God will reach each other the helping hand.

Postscript to Documents on "Conference"

In 1919 Mennonite General Conference appointed Aaron Loucks, S. F. Coffman and J. S. Hartzler to assemble the proceedings and reports of Mennonite General Conference from its inception. In 1921 the volume of 232 pages was issued, and included materials from the HERALD OF TRUTH, beginning with 1890, which included editorials and progress reports on the developing idea of conference. Since 1921 the proceedings for each biennial conference session have been printed and are available in most Mennonite libraries. L.G.

Book Reviews

Mennonite Youth. By Paul M. Lederach. Scottdale, Pa.: Herald Press. 1971. 109 pp. \$2.50.

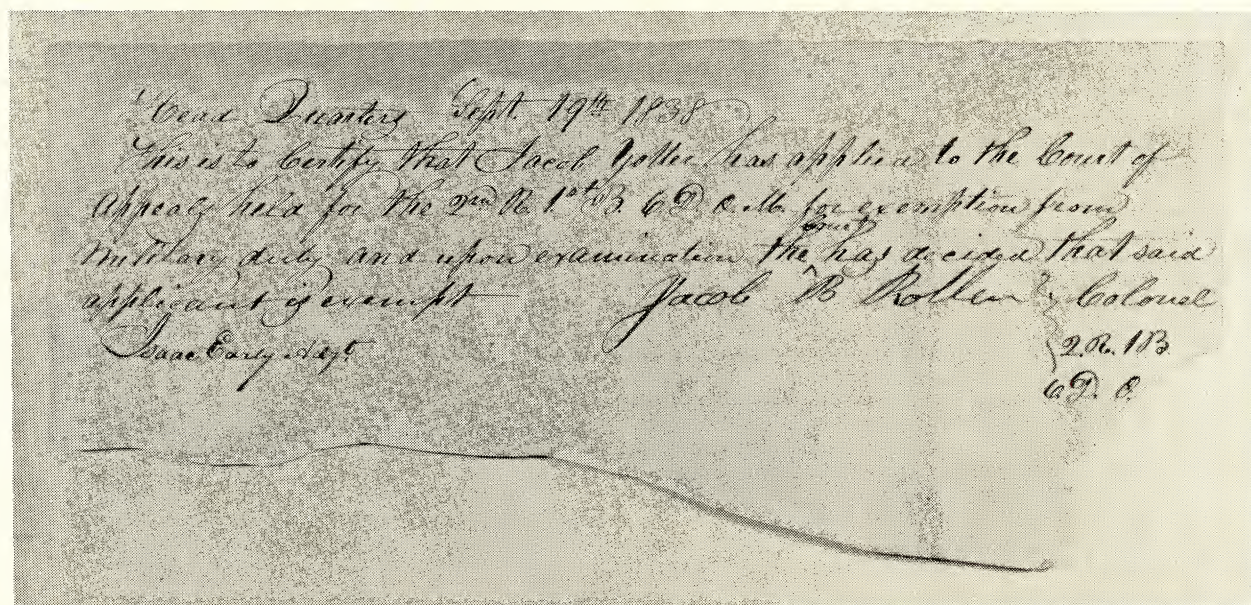
One small segment of this well-researched sociological study merits a word in the MHB. The section entitled "Attitudes Toward Mennonite History" shows that close to half of the youth surveyed felt they should be well informed about Mennonite history. Yet less than one-sixth felt that congregations needed to "refer to Mennonite history when making decisions today." (p. 86) Lederach adds the note that "pastors and adults did not fare any better in making the connection between history and current decisions." (p. 86) L.G.

MENNONITE HISTORICAL BULLETIN

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AN 1838 MILITARY EXEMPTION

Jacob Yoder's military exemption of 1838 provides solid documentation of a continuing and steadfast Mennonite affirmation of non-resistance during the first half of the nineteenth century. Yoder's appeal came during a time of war alert, when the United States and Canada clashed in both the Caroline affair, 1837ff, and the Aroostook County War, 1838-39. L.G.

JOHN M. BRENNEMAN AND THE CIVIL WAR

Highlighted in this issue are two newly-acquired documents from the hand of John M. Brenneman (1816-1895). The major document is a tentative draft of a petition to be presented to President Lincoln for exemption from military service. Whether the Ohio Mennonites actually sent a version of this, or any other petition is still to be checked out in the Lincoln Papers. Both the petition and its covering letter, printed below, have been somewhat modernized in spelling and punctuation.

The petition strikes a delicate balance between submission to the powers that be (the United States Government) and the affirmation of a nonconformist, ultimate allegiance to God. The stoic willingness to suffer for the sake of conscience, expressly noted in the petition, gives it an overtone of authority and power. It consciously emphasizes the firm Mennonite confidence that the authorities in office will respond in the light of established law. Taking the initiative, Brenneman even places words into the mouth of the Government, suggesting how it should respond to the petition in providing for the welfare of the Mennonites living in the United States.

That the Mennonites were aware of their own common Christian charter or constitution, separate from the national Constitution, is clear. They were also aware that conceivably the two could come into conflict. (It is at this point that we see an affirmation of Christian nonconformity at its best.)

The Mennonites wanted the Government to understand that their separatist position did not mean that they were revolutionaries or secessionists. On the other hand, the Mennonites were ready to do what they could in social and wartime relief work for the homeless and needy. The nonresistant Mennonites understood something of the dilemma their firm stance would bring to the Government, and even suggested that the Government might feel compelled to penalize them for their special privileges. Suggested is the only plan which had the support of historical precedence: a special tax penalty. Unfortunately a more positive, alternative position would not be thought through until near the end of the First World War. (See the July 1972 issue of the **MHB**.) L.G.

A Civil War Petition to President Lincoln

Columbiana County, Ohio
August the 19th, 1862

A Petition to Mr. Abraham Lincoln,
President of the United States:

We, the undersigned, heartily wish unto our most noble President grace, mercy, and peace from God the Father, and of the Lord Jesus Christ. May the good Lord abundantly bless the President with wisdom and knowledge from on high and enable him to rule this our great nation with prudence.

We would humbly pray the President not to consider us too burdensome by presenting to him this, our weak and humble petition, thereby humbly praying and beseeching him to take into consideration our sore distress.

We would herewith inform the President that there is a people, scattered and living mostly in the northern parts of the United States—Pennsylvania, Virginia, Ohio, Indiana, and some few in Illinois and Iowa—called Mennonites, who are greatly distressed at the present time on account of the war. As it is against their Confession of Faith and also against their conscience to take up arms therewith to destroy human life, the President must not mistake us to be secessionists or rebels against the government, as we are entirely free from that guilt.

The Mennonites are generally, as far as we know, in favor of, and wellwishers to, the Union. We greatly abhor the present rebellion against the Government, and the Mennonites would certainly be among the last to rebel against so good a government as that of the United States. We would say, that if any of our brethren should be found guilty of this rebellion or [of] aiding any of those who are engaged therein, then let them be dealt with as rebels. We would be far from holding such as brethren in our church. Would to God that we were all as clear from all guilt as we are of the present rebellion, or of being secessionists.

We consider it a great duty earnestly and heartily to pray for the President and for all who are in authority under him, that the Lord God might bless them in their administration and help and aid them in restoring peace and harmony again in our once-favored land, and

in upholding the government—as we believe and acknowledge that government is an ordinance and institution of God, a power ordained by Him, to promote and establish good policy, rules, and laws among nations, in lands and in cities, and to be a terror to the evil and a praise to the good, and that thereby civility, morality, peace and concord be supported in the world, and without which the world that lieth in wickedness could not subsist.

It is therefore the unbounded duty of all faithful Christians to be subject to higher powers, not only for fear of punishment, but rather for conscience's sake, and to submit to those who have the rule over them, with due respect and reverence as good subjects to obey them in all the ordinances and laws of men that do not militate against the Word of God, and render to all their dues—tax, custom, and toll—with a ready mind and without murmuring and repining; also with humility of heart to make supplication, prayer, and intercession for all that are in authority, and thus implore God for the prosperity, welfare, and happiness of the land, the community, and the place of their residence.

And should it be that such Christians were, for [the sake of] the Word of God, persecuted by the Government, so as to forfeit their property or to suffer death, they would not be allowed (in the Mennonite Church) to calumniate, slander or defame, or with weapons of war to oppose or resist; but by faith to look up to God, to whom vengeance belongeth, and seek comfort of Him, and eternal blessings beyond the grave.

And in case the government will, from [i.e., in line with] Christian principles, allow freedom of conscience in all points to believers, so that they may worship God in their religious ordinances according to their truth and the voice of conscience; then they should be the more gratefully submissive and obedient—which we feel in duty bound to do, in all points that go not against the voice of conscience and the doctrines of Christ.

We therefore beseech our good President to favor us in this respect and not allow us to be forced or compelled to take up arms against

our consciences, as we would thereby have to renounce our faith and break our promise to God, who alone has power over our consciences.

We sincerely hope and trust that the President and the Government will bear us with patience; as we would by no means wish to censure, judge, or condemn other denominations or Christian professors who differ from us in their faith and practice, leaving that between them and God to decide, as everyone must give an account of himself to God. We wish simply and sincerely with all our heart to do the will of God, our heavenly Father, as well as we can and know how, and as much as lieth in us to live peaceably with all mankind, but by no means to aid or uphold any in rebellion or wickedness.

We feel truly grateful and thankful to God and the Government, for the Christian privileges which have hitherto been granted to us in the United States, and we humbly pray God and the Government that the same might still be granted to us in the future, that we might still be allowed to exercise ourselves unmolested in the liberty of conscience, to worship our God agreeably to our feelings. Of this liberty we would most thankfully accept.

But we do by no means expect or ask to be entirely screened from the burden of the war. But we pray and beg for God's sake that the liberty may be granted us to pay a fine when drafted, instead of taking up arms. This privilege has been granted to the Mennonites heretofore, in the United States in time of war. Our brethren in Canada have also been exempt from military duties by paying an extra tax. So likewise in Europe they are generally allowed the same privilege. Our Mennonite brethren in Eastern Virginia have been taken by force by the rebels, some of them tied and loaded on wagons, and hauled off to the Rebel Army. But as they would not fight for them upon any conditions they were kept awhile as prisoners, and finally sent home by laying a heavy fine upon them, besides [an additional] two percent [tax] on all their property, as we have been informed. Now we have the confidence in our President and his officers that they are fully as kind and merciful (and we trust much more so) as they of the South.

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We would not prescribe to the President how to deal with us. But we humbly pray and beseech him that upon some terms or other we may be allowed our religious liberty. Should it be deemed proper to lay an extra tax upon all of us and our sons as are considered fit subjects for military duties or so much percentage on all their property, we will not murmur or complain at all. We feel that we are dependent creatures: depending upon the mercy of God and also upon the mercy of the President and the governors.

We would also herewith promise to be liberal and charitable to those poor women and children whose husbands and fathers are gone to the army, if they are in needy circumstances; as we deem it especially incumbent upon all Christian professors to be kind-hearted to all the needy and helpless.

We hope and pray that the President will be so kind as to issue immediate orders to the several governors of those states wherein the Mennonites reside, instructing the governors to be favorably inclined to us poor creatures of the dust—especially to the governor of Ohio, as the Mennonites in Ohio seem to be in the most danger. By so doing the President would do us a great favor, never to be forgotten, and we hope and pray that God the judge of all the earth will richly reward him for the same, with an unfading crown of glory.

We are your humble servants, most respectfully.

May God bless the President with all needful blessings is our sincere prayer. Amen.

Cover Letter to Petition

Allen County, Ohio
August the 21st 1862

Dear Brother,

I will inform you that I had made up my mind to come as far as Columbiana to aid you in your difficulty. But as I cannot conveniently leave home, and also [as] some of my brethren seem to be opposed to it, fearing that we will just make the matter worse, and as I could no-how get it into my mind to go along to Washington, I finally concluded for this time to stay at home altogether.

But as you had mentioned something in your letter about sending a petition to the President, which I would also consider necessary if anything is to be done at all, I therefore undertook to write a petition, as well as I could and knew how.

Perhaps you have got one written before this comes to hand. If you have, you can then take which one you see proper. Perhaps there are

Discovery, 1973

WILMER D. SWOPE

There are many blind spots in Mennonite history. Many valuable letters and papers which would shed light on different eras have been destroyed. One era which we know relatively little about is, surprisingly enough, the nineteenth century. For this reason the recent discovery of a large nineteenth-century letter collection is worthy of special note. The collection, now in the Archives of the Mennonite Church, Goshen, Indiana, is that of Deacon Jacob Nold, Jr. (1798-1864). It was discovered in the kitchen loft of the home of Alvin and Ada Yoder, R.D. 1, Columbiana, Ohio, in an old indigo blue box with a sliding lid. For a change, here was a collection of documents and correspondence, NOT destroyed!

The collection contains letters of various church leaders from different parts of the United States, such as bishops John M. Brenneman, Yost Bally, Abraham Rohrer, and Henry Yother. A great number of the letters are from Bucks County and Butler County, Pennsylvania. Two significant items in the letter collection are documents concerning Mennonite nonresistance during the Civil War. The earliest letter from Brenneman is dated August 21, 1862. It reveals that at the request of Deacon Nold, Brenneman wrote a first draft of a petition to President Lincoln. This draft is also extant in the Nold Collection. Without doubt this exchange between Nold and Brenneman gave the latter the impetus to write his published booklet on "Christianity and War."

A significant number of the books in the library of Bishop Jacob Nold (1765-1834), the father of Deacon Nold, were in the same loft. Also in a secret drawer of a Chippendale blanket chest—decorated with the name "Hannes Yoder" and the date "1800"—were found many early records and letters of the John Yoder family, Coopersburg (Lehigh County), Pennsylvania. Yoder was a cousin of Bishop Nold who, with Yoder, came to Columbiana County, Ohio, in 1817.

The initial discovery of the collection was made by Wilmer D. Swope, who immediately recognized the priceless value of these documents and books. The collection was donated to the Archives of the Mennonite Church by the family of Deacon John L. Yoder (1855-1940), whose wife was a great-granddaughter of Bishop Nold, and a granddaughter of Deacon Nold. These Nold materials had been brought to the Yoder home by John Z. Nold in his old age, when he came to make his home with John L. Yoder, his son-in-law.

things in mine that ought to be left out and some left out that ought to be in. Should you consider this petition something near as it ought to be, then you might get some brother who is a good scribe to copy it off, as I think a petition to the President should be written in a better style than I would be able to write one. I merely send you this petition as a kind of a form.

Would it not answer just as well, if you could get a petition properly written, [to] send it to Washington by mail? Or at least it would be sufficient to send it with friend Kurtz. But if he does not like to take it, let someone of the brethren go along with him.

I have now done for you about all that I could do if I [were] with you in person.

If you send a petition to the President, you ought to keep it among yourselves if you possibly can. I would not like it to be made public that I had any hands in this matter.

But as I have mentioned before, let us be careful not to put too much confidence in man. Our God is certainly more to be depended on than the President, as he is a Father of

mercies and as a father pitieth his children, so God pitieth them that fear him. God has all power in heaven and earth.

But what is the President? But a poor dying mortal like ourselves, and if we lean entirely upon him for help, I fear we would lean on a broken reed. I do not say that it is entirely wrong to make application to him in such a time of trouble, as Paul also made application to Caesar, when in danger of the Jews. But first of all, let us flee to God who is yet far above the President; yea let us, at the throne of grace, present our petition to God, in true faith, and we are sure of success. But should God be fully determined to chastise us as we have long ago deserved, then we can not escape. May he have mercy on us all, Amen.

We are all well as usual. Hoping this may reach you all, enjoying the same great blessing, I am as ever your wellwishing brother, until death.

John M. Brenneman

(To Jacob Nold)

Let me know soon what you have finally concluded to do. Write without fail.

A Mutual Aid Plan from the Civil War Era

This fragment presumably belongs to the Civil War period. It is written in German, with an admixture of English words (tax, fein = fine, dreft = draft), without punctuation or capitalization. Place of origin, date, and signatures which were no doubt added are missing. Whether of Mennonite or Amish origin, the document shows a strong feeling of brotherhood and mutuality. Any light any of the readers can shed on the unanswered questions will be appreciated. (—Elizabeth Bender).

We, the undersigned, herewith bind ourselves as brethren and also sisters by signing our names that we, a household [i.e., congregation], will, to the extent of our ability, help those of the signatories who are struck by the draft to pay the fine imposed on them by the government. First of all, each brother who signs this document will submit his taxable property or the value of the property that can be taxed to pay the draft fee. Two-thirds of his fine if he is drafted will be paid from this fund. If his tax on his property amounts to one-third of the fine, the rest shall be paid from the fund, one-third to be paid by the draftee himself unless he is unable to do so because of sickness, his own or in his family, or because of other circumstances; in such a case we are obligated to help him until all the fine is paid.

If a brother has sons who are not members of the church, as long as a son is under 21 years of age he is still the responsibility of his father. If he is drafted, his father will pay one-third, and the rest will be taken from the fund. A brother who has sons [over 21 years of age] who are not in the church, but show their love for it by conscientious attendance when they have the opportunity, and confess that taking the sword is against their conscience, these shall have the opportunity [to be part of the agreement], when they sign their names and are willing to pay \$25.00 into the fund. If they are not drafted this sum shall remain in the fund; but whoever among them is drafted shall add \$75.00 to the fund or as much as needed to pay one-third of the fine. The rest is to be paid from the fund.

This means that all the brethren who are subject to the draft and whose tax does not amount to \$100.00, if they are drafted are to pay whatever is needed to fill the \$100.00 amount, and all whose tax is less than \$25.00 are to supply what is missing even if they are not draft-

ed. Two-thirds of the fine of all draftees shall be paid from the fund—but if it should happen that very few are drafted and the sum to complete the tax is low, it shall be proportionately deducted from each.

One Hundred Years Ago

List of the names of persons that have paid for building the Mennonite meetinghouse known as Nolds Meetinghouse. Building Committee: John Z. Nold, Jacob Stouffer, Jr. [and] Jacob Moyer, in the year 1873.

John Metzler	\$ 17
Jonas Wisler	30
David Weber	27
Samuel Metzler	10
Jacob Yoder	60
David Witmer	2
Abraham Lehman	18
Jacob L. Lehman	15
Christian Stouffer	30
Abraham Yoder	46
Magdalena Yoder	50
Jacob Shenk	19
Barbara Beilhartz	25
Leah Yoder	5
Solomon Metzler	5
Melchor Mellinger	20
Benedickt Mellinger	5
Rudolph Basinger	15
David Blosser	35
Abraham Esterly	20
Henry C. Mellinger	25
Samuel C. Mellinger	10
Daniel Mellinger	5
Lewis Yoder	10
John Z. Nold	50
Catharine Nold	100
	<hr/> 654

John Herr	2
Daniel & Anna Blosser	20
Catharine & Elisabeth Lehman	8
Christian Lehman	6
Rebecca Huber	15
Catharine Knupp	12
Jesse Metzler	7
Christian Lehman	35
Abraham Moyer	65
John Yoder	10
Jacob Stouffer, Jr.	50
Samuel Metzler	15
Jacob Stouffer	1000
John Burkholder	17
Jonas Blosser	20
Henry Weber	5
Samuel Detwiler	24
John Witmer	10
David Lehman	40
Peter Metzler	15
Samuel Witmer	10
Henry Stouffer	10
Joel Blosser	15
Rudolph Metzler	10
Noah Blosser	50
Andrew Wisler	20
Peter Christophel	30

Jonas Shantz	5
Joseph Shantz	5
John Rendal	5
Abraham Nold	50
Jacob Knupp	15

1601

S. J. Shearer	10
Daniel & Tobias Miller	25
Jacob H. Yoder	10
Joseph Culp	5
Henry Culp	5
John Metzler, Jr.	2
Peter Basinger	5
Abraham Weber	2
Nancy Yoder	5
Mary Yoder	5
Sarah Yoder	6
Leah & Anna Metzler	10
	<hr/> 90
A. Blosser bezald	10
Samuel Lehman paid	10
Jacob Blosser	15
Jacob Culp paid	5.00
Eli Detwiler paid	2
John Witmer bezalt	2
D. M. Zeigler paid	2.00
I(?) G. Cullar paid	1.00
Jacob Yoder paid	1.00
Rec for the old meetinghouse	29
Total receipt	
Jacob L. Lehman paid	3.00

170.00

Jacob Stouffer, Jr. 2.45

172.45

The cost of the new meet- 654.00
inghouse is \$2427.45..... 1601.00

and received2427.45

(Document in the Jacob Nold, Jr. Collection.)

John F. Funk on the Civil War

During the Civil War between the North and South, . . . [the Shenandoah] Valley was one of the oft-traversed districts by the Northern as well as by the Southern armies, and the call was for our brethren, with the Dunkard brethren (both of whom held and still firmly hold to the nonresistant doctrine) to enlist as soldiers in the Southern army. This was to both denominations a great trial, and a company numbering about 75 or 80 brethren from the two denominations was formed, to pass through the Southern lines and get under protection of the Northern army. On the way the 75 or 80 were met by (if memory serves me right) five Southern cavalymen, who took the whole company prisoner and marched to Richmond where they

were all put in a common prison. This was a test of their sincerity, and proved a beneficial lesson on Christian fellowship; for here they were all brethren; they could sing and pray together; they could feel toward one another as brethren—they really were brethren, only before they did not know it. Their desires, their purpose, their work, their joys, their sorrows—were all one; they had no more disputes about baptismal mode; no contention about the Lord's Supper, etc. All had been covered up under the Mantel of Christian love and charity.

So a little persecution, a little suffering for Christ, often hide away the thorns and brings out the beautiful love of peace and forbearance, one toward another.

On the Value of History

JOHN F. FUNK

In our experience in publishing and selling historical books we have learned that historical and biographical works, especially those treating on church or religious history and biography are among the poorest selling and least esteemed books on the market. This progressive age has no time to study the experience of the fathers nor the events of the ages past, from which such rich lessons of wisdom and piety could be drawn. In the eyes of our younger people these are antiquated affairs—and like the Athenians of old, the people of today are forever seeking to hear and see some new thing, and we can only add that the Christian people of today and especially our Mennonite people, lose in this way many invaluable treasures.

There is a large list of Mennonite books, written by Mennonite authors and which are published by the several Mennonite publishing houses of the present day, which should be more extensively read by our Mennonite people, and we feel very sure that all who read them could obtain therefrom much benefit, and if they were more extensively read, the members of our churches would be better posted on Mennonite doctrine, would be more firmly established in the Mennonite faith, and the whole tone of the church would be more definite and decided, and there would be less strange fire offered to the Lord by the members of our Mennonite churches.

The books and papers we read, the company we keep, the songs we sing all have an influence over our life and conduct. The history of the past; the lives of the men who have lived before, and their history, their actions, their faith, their conflicts

and trials, their victories and their failures: are all great lessons for us—that is, they would be great lessons to us if we would read their writings, study their lives and become acquainted with them.

A child left to himself, without the care of parents or elders, without education, without training, without a proper knowledge of the facts, usually becomes a scapegrace and in the majority of instances will grow up to be a bad man or woman. The reason for this is that without the influence of parents or older people to influence them for good, and to hold them in check, [the child] lives altogether under the influence of the younger elements of society and without the balance wheel of riper judgement and experience. [He] does not restrain himself, but runs wild on the enthusiasm of companions, men and associates who do not see the dangers that men of riper years and tempered experiences see.

The old saying: "Old men for Counsel and young men for war," is a truism that should be well considered by all, and especially by the younger portion of society. We have a wonderfully vivid example of this in the instance given us in the history of the Jewish people in the days of Solomon, or after the death of Solomon. Rehoboam the son of Solomon, the legal heir to the throne of the Children of Israel assumed the reins of government, and he indeed felt, as every sensible young man will feel on assuming a responsible position, in which he has no experience, that he needed counsel and advice. He called the old men, they advised care and moderation, kindness and regard for the people, and it would be well.

But Rehoboam didn't like this good advice of the old men whose greater knowledge and riper experience told them that the people must be treated with the most careful regard for the right and the good, if the peace of the Kingdom was to be preserved. And instead of following their advice, [he] called the young men, who had grown up with him in the palace, who had no proper knowledge of the condition and of the Kingdom, who had no experience in governmental affairs and who really cared nothing for the people and their hardship, their troubles. And their advice was very different from the advice of the old men. They said to Rehoboam, "Say to the people, 'My father made your burdens heavy, but I will make them heavier still. My father beat you with whips, but I will sting you with scorpions. My little finger shall be thicker than my father's wrist.'"

The result was, the ten tribes left Rehoboam and chose Jeroboam for their king. The Kingdom was rent in twain and an endless amount of trouble and dissension and sin; where a little care, a little moderation and regard for the advice of the old men and the rights and comforts of the people over whom he was to rule would [have] brought blessing and peace to the whole Kingdom and [have] kept them in a united people.

In Jeroboam we have the man of whom it is said over and over: "Jeroboam the son of Nebat, who made Israel to sin."

What is true of the temporal kingdoms of the earth, is true of the spiritual kingdom or the church.

If the old men were to rule alone and direct all things without regard to the young, then ruling might not always be good; but their advice, when tempered with grace, experience and kindness should never be ignored or trampled under foot. The Bible makes ample provision for this, and whenever this is done, bad results will often follow just as it did in the days of Rehoboam, and son.

From these historic facts we may be able to see the benefits of history. In the triumphs and failure of the past we learn wisdom. And the fault of the American people, and especially the rising generation, is that they have no time and no inclination to consider the past, the old people, the old friends, the old ways, the old story of life. The old Books—the Bible etc.—are all too prosy, all of no use. The old way of salvation, the old methods of work, the old faith, the old principles of honesty, humility and submission to the elders—all are cast aside; forward by steam and electricity. Forward on the new—no time for meditation; no time for counsel with old people. And and and and here we go.

—From the John F. Funk Collection, Archives of the Mennonite Church.

More on the Reber and Gingerich Families

MELVIN GINGERICH

In July 1967 the BULLETIN carried my article on "The Reber Family." Since 1971 I have been corresponding with Ewald Reber (5931 Netphen [Sieg], Am Born 5, Germany), who is attempting to discover information concerning his great-great-grandparents, Christian Reber, born February 2, 1780, and Elizabeth (born Schlabach) likely born in 1783. All attempts to determine the birth-

places of Christian and Elizabeth have been unsuccessful. It has, however, been determined that the father of Christian was also named Christian and in 1781 was a tenant on "Hof Lichtental bei Niederwambach." The grandfather of the Christian who was born in 1780 was Johannes (or Hans) Reber. Hans was a tenant in Lichtental in 1773 and tenant of the "Hof Roth" from 1769-1773. Later Ewald Reber corresponded with Dr. Georg Friedrich Reber in Kassel who replied that three Reber renters had lived near Neuweid around 1753 but that no relationship between him and the Neuweid Rebers was discovered. Paul Schowalter from the Weierhof then notified Mr. Reber that he had found in *Mennonite Life* that my mother was a Reber. This led to our correspondence which revealed that he was aware of the work that Dr. Delbert Gratz of Bluffton College, Bluffton, Ohio, was doing in the area of the genealogy of Mennonite families who had originated in Switzerland.

An additional communication from Ewald Reber in July 1971 revealed that his researches had uncovered new materials on my Gingerich ancestry who were living in Wittgenstein and Waldeck territories, west of Kassel, in the 1700s. They indicate that brothers Michel and Christian Jüngerich (sic) and the children of Christian Jüngerich [Gün-gerich] left Steffenburg, Canton Bern, Switzerland in the year 1705 and rented "Hülshof im Kreise Wittgenstein" in 1713. The ruler of Waldeck, reigning in Arolsen beginning in 1728, rented lands to Mennonite families beginning in 1738. Other records show that there were three Amish Mennonite congregations in this area during that century. (See *Mennonite Encyclopedia*, Vol. IV, pp. 873-74, for an article on "Waldeck.")

The next letter from Ewald Reber indicated that his own ancestors were Mennonites and too had lived in Wittgenstein. His records contain much material on the Güngerichs and Schlabachs of the Waldeck area. One research item reveals that Christian Güngerich and family came from Heimbürg, "Amt Steffis-bürg im Emmenthal, Kanton Bern" in 1705 and eventually settled in Wittgenstein. This man was evidently the direct ancestor of the author, in this order: Christian, Peter, John, Joseph, John, Melvin.

Additional letters showed that Norman Reber of York, Pennsylvania, was descended from Mennonite Rebers who, like the Reber ancestors of Ewald Reber, left Switzerland because of religious persecution. The great - great - great - grandfather of Norman Reber was Johann Bernhard Reber, who came to America in 1738.

Another item was that a Reber living in Arizona is much interested in the Reber genealogy. A son of Christian Reber's (Ewald's great-great-grandfather) who was born in 1804, in Röspe, migrated to America in 1825. Do any readers have any records of him?

So the mystery of the relationship of the American Rebers with those in Europe is still not fully solved. But some new data appears linking the Mennonite Rebers who left Switzerland because of religious persecution with the Schlabachs, Gingerichs, Benders, Ottos, Swartzendrubers, etc., who established Amish churches in Wittgenstein and Waldeck.

In July 1972 the author spent several days working in the Mormon archives in Salt Lake City, Utah, where he discovered a number of books and genealogical records on the Reber family. One record states that at least four Rebers migrated to America in the Colonial Period: John Bernhard, 1738; John Frederick, 1748; Johannes, 1749; Hans Michael, 1750. Other records add additional Reber immigrants.

Robert Reber in his "The Rebers of Southern Utah, Arizona, and Nevada" states his immediate ancestor Christian Reber was born in 1800, in Shangnau, Canton Bern, Switzerland. Mormon missionaries came to Switzerland in the 1850s and as a result Johannes and Barbara (Stucki) Reber were converted to Mormonism. Johannes, although only about 30 years of age, was crippled by rheumatism. With faith in the teachings of Mormonism, he was baptized in icy waters. That night his rheumatism left him and the next day he was able to walk no longer humped. This led to three of the family joining the Mormon Church and moving to Utah. Another book by J. Billeter on the "Genealogical Record

of the Reber Family of Erlenbach" (1920) shows them married to Schneiders, Neuenschwanders, Roths, Stuckis, Gerbers, Teuschers, Augsburgers, which list of names suggests that they had been Mennonites or of Mennonite descent. The book indicates that these families had been baptized by the Mormons by or before 1920.

Eastern Pennsylvania Mennonite Historical Library Records of the Franconia Mennonite Conference on Microfilm (at Goshen)

1. Original private minutes of Preacher Jacob B. Mensch (1800-1907) in German script.
2. The Mensch Conference minutes as copied by Dr. J. C. Wenger of Goshen, Ind. (in German).
3. The Mensch Conference minutes translated into English by Raymond C. Hollenbach of Royersford, Pa. in April 1968.
4. Conference minutes from October 1907 to October 1961.
5. Minutes of Franconia Mennonite Board of Missions and Charities, 1917-72.
6. Minutes of Associated Sewing Circles of Franconia Mennonite Conference, 1920-70.
7. Methacton Mennonite Sunday School records, 1898-1944. (The only known detailed minutes in the Franconia Conference of the beginnings of a Sunday School.)
8. Record book of Preacher Henry S. Bower (1836-1909). Historian, watchmaker, farmer and preacher at the Salford Mennonite Meetinghouse.
9. Joseph Overholt book of Plumstead Township of Bucks Co., Pa. Records of carpentry work done in the Deep Run area (1858-74).

Eastern Pennsylvania Mennonite Historical Library (Lansdale, Penna.) Acquisitions, October 1, 1970 to September 30, 1971

The following list, excerpted from the official listing by Wilmer Reinford, Creamery, Penna., notes only unpublished items, except for certain published works which are of interest to BULLETIN readers.

1. Manuscript singing-school book dated Feb. 5, 1815, belonging to Sara Oberholtzer, a pupil in the singing school at Deep Run. (On the fly leaf of the above book as well as in a *Zions Harfe* song book dated 1848 there are beautiful Fraktur drawings quite common during the later 1700's and early 1800's).
2. Vorschrift. Dated March 26, 1827.
3. Manuscript singing-school book belonging to Maria Bien, a pupil in Worcester School, September 17, 1803. Contained on the fly leaf, a well preserved Fraktur drawing.
4. 68 letters belonging to William Gross, Plumbstead, Bucks County, Pa.
5. Materials belonging to Henry C. Kolb, deacon at Salford: Family Bible

records, wills, deeds, land purchasing agreements. Complete file of church bulletins of Plains congregation.

6. Reminiscences of Old Gloucester County, N. J., 1845. Under four flags—Old Gloucester County, N. J., 1686-1964. Atlas maps of Salem and Gloucester Counties, N. J., 1876.
7. Bound letters to Rev. Andrew B. Shelley by his brethren and associates as a loving tribute on his ordination anniversary, March 25, 1864-March 25, 1906.
8. William Gross Family History.
9. Copies of Landis-Landes family reunions.
10. During the past year many of the congregations of both the Eastern District Mennonite Conference and Franconia Mennonite Conference have placed their records in the Historical Library. Several outstanding collections are:

Deep Run East:

- Burial records, January 1, 1830-November 1851.
- Deaths recorded by Preacher John Gross from 1885-1903.
- A record of baptisms, burials, visiting ministers and deacons kept by Deacon Jacob K. Overholt from 1859-1891.
- 1743 edition Saur Bible, communion cup, and many other congregational records.

Doylestown:

- Record of member statistics.
- Record of Deacon Abram G. Gross.
- Record of money received and paid out starting in 1860.
- Receipt of \$403.00 from H. K. Godshall, Souderton, Pa., for the use of the Russian immigrants, dated January 27, 1875.
- Record of names and amounts contributed to the aid of the Russian Brethren.
- Receipt of \$70.00 from Christian Brunk for the erecting of a New Mennonite Meeting House near Kernstown, Frederick County, Virginia signed by Jacob Metz, one of the Building Committee.
- Many receipts for support and burial expenses for Mrs. Lea Haltzman.

Towamencin:

- 3rd edition 1779 Saur Bible.

Other congregations:

Springfield, West Swamp, Hereford (Eastern District), Perkasio, First Mennonite Philadelphia, Germantown, Bethel, and Upper Skippack.

11. Records of Charles Daub, 1809-1887, carpenter, cabinet maker and undertaker.
Records of 225 funerals conducted by Charles Daub from 1862 to 1870 and of 306 funerals conducted by his son, Washington Daub, from 1870 to 1879.
Also included are wills, deeds, and marriage certificates and a letter related to the Daub family.
12. Burial records of East Swamp Mennonite Church, Milford Twp., Bucks Co., Pa.
13. Justice of the Peace Dockets belonging to Jacob Clymer, Milford Square, Bucks Co., Pa. 3 books of records, 1823-1848.
14. An Ecological Study of the Skippack Watershed 1969-1970.
15. Pioneers of Christendom in Waterloo Co., 1800-1967.
16. Kulp family deeds and papers, including Pennsylvania Motor Vehicle registration cards starting in 1923 and continuing yearly until 1970.
17. Many of the Mission 70 committees have placed scrapbooks, correspondence, lodging information, financial records, etc.
18. Picture of Phoenixville Mennonite Meeting House.
19. History of the Zeigler family.
20. Mennonites of the Lancaster Conference, by Martin Weaver.
21. Photo copies of an original Revolutionary War Muster Roll of Hereford Twp., Bucks Co., Pa. in 1779 and also Latshaw Land near Pottstown.
22. Tyson family records including a group picture of the 2nd Tyson family reunion in 1924, card file of the Tyson family, letters, snapshots, 2 family Bibles having Tyson, Kolb, and Slotter family records, and the genealogy of the descendants of Jacob Landes of Salford Twp.

Abraham Schwartz

1701-1783

The following is from a sheet torn out of a Bible, the original of which was in the possession of Preacher John Gross of Plumstead Township in 1896 when Henry S. Bower wrote his manuscript entitled FAMILIES. It was written in German in the handwriting of Abraham Schwartz, the Mennonite bishop at Deep Run.

This Bible belongs to me, Abraham Schwartz. I received it as an inheritance from my father, Andreas Schwartz, and had it bound March 8, 1727 at a cost of one pound.

I was born in the month of November 1701 at Geroldsheim in Germany. At the age of 22, I married Daniel Stauffer's daughter and well until November 26, 1722 when she gave birth to a daughter but at the same time she died. The child survived and was given the name Margaret after her mother.

After having been a widower 18 weeks, I married again to the daughter of Heinrich Hiestant, Elizabeth, on April 4, 1723. She was born November 15, 1698 in Herrenstein. We were married by Hans Berkholder. On August 1, 1724 a son named Johannes was born; on November 3 another son named Jacob was born to us in the sign of "Aquarius" in Munster.

And in the year 1727, we moved to Pennsylvania. Our little son died at sea and 4 weeks after we landed on November 5, 1727 my wife Elizabeth died.

(Information supplied by J. C. Wenger. It had been sent to him by B. K. Swartz, Jr., Muncie, Ind., who had received it from Mrs. Gloria C. Hartzell, Gilbertsville, Pa. She took it from Henry S. Bower of Harleysville, who had access to the original 1896 copy of Preacher John Gross.)

News and Notes

"Plain Sects 'Wintering' in Florida," an article by Jan Nordheimer of the *New York Times* News Service, was carried on the front page of the (Lancaster, Pa.) *Intelligencer Journal* on March 20, 1973. The article, on the Amish and Mennonites, is subtitled, "4,000 Settle Near Sarasota."

"Nikolaus Blesdijks Teilnahme an der Toleranzkonferenz gegen Calvin," by Uwe Plath, in *Bibliothèque d'Humanisme et Renaissance*, XXXIV (1972), 461-69.

The February 1973 issue (Vol. 2, No. 1) of *Present Truth* contains a reprint of Menno Simons' "Letter of

Consolation to a Sick Saint" (*Complete Writings*, pp. 1052-54) in an article entitled "The Hope of the Christian Believer According to Menno Simons."

At their meeting on January 26-27 this year, the Commission on Congregational Education and Literature made the following recommendation: "The Commission recommends that a special curriculum piece be developed for our churches for the summer of 1976 when the nation is celebrating its bicentennial anniversary. This should include an exploration of how Mennonites faced their situation in revolutionary times in America, and the bearing of their experiences on our present church life. A major concern should be the impact of civil religion on Mennonite faith and practice."

On June 2-3, 1973, the Spring Valley Mennonite Church of Canton, Kansas, celebrated its centennial. It is the oldest American Mennonite congregation of central Kansas.

For the occasion of its fifteenth annual meeting, the Lancaster Mennonite Conference Historical Society prepared a commemorative booklet celebrating the 250th anniversary of the first Mennonite settlement at Weaverland. The booklet contains brief descriptions about important people and places as well as photographs of the church and other landmarks through the years.

The Locust Grove Mennonite Church of Belleville, Pennsylvania observed its 75th anniversary on October 13 and 14, 1973. A book edited by Jonas Yoder is available for purchase.

The West Union Mennonite Church of Parnell, Iowa, celebrated its 75th anniversary on December 10, 1972.

Recent Publications

Coolman, Ford L. and Rachel W. Kreider. *The Mennonite Cemeteries of Medina County [Ohio]*. 1971. 137 pp. \$4.50. The book may be ordered from Rachel W. Kreider, 408 Highland Ave., Wadsworth, Ohio 44281. It consists largely of a transcript of the pertinent information taken from each tombstone and its usefulness is greatly enhanced by a comprehensive alphabetical listing of all names, including maiden names, with a numbered reference to the entry for that individual. A brief historical sketch of the churches is also included.

Rothmann, Bernhard. *Die Schriften Bernhard Rothmanns; bearbeitet von Robert Stupperich*. Munster in Westfalen, Aschendorffsche Verlagsbuchhandlung, 1970. 456 pp. (Veröffentlichungen der historischen Kommission Westfalens, XXXII; Die

Schriften der Munsterischen Täufer und ihrer Gegner, 1. Teil.)

Landing, James Walter. *The Old Colony Mennonites of Bolivia; a Case Study*. College Station, Tex., Texas A & M University, 1971. 130 l. (M.S. thesis—Texas A & M University).

Hoover, V. Emanuel. *A History of Kinzer's Mennonite Church, 1897-1972*. 1973. 20 pp.

Daniel Bender (1835-1918) and Veronica Roth (1839-1912) and Descendants. Compiled by Edwin and Mary Bender. Printed in Kalona, Iowa by Enos H. Miller. 1970. 80 pp.

Sam T. Eash and George G. Cross of Goshen, Ind. have compiled the *Family Record of John Garver and Elizabeth Kauffman with Four Generations of their Descendants*. 1967. 107 pp. \$2.00.

The Family of Abraham Fredèrick Wiens (1834-1920) and Elisabeth Klassen Wiens (1837-1900) has been compiled and published by John T. Neufeld of Chicago, Ill. and Jacob C. Fast of Waterloo, Ontario. 1970. 67 pp.

John D. Unruh's *A Century of Mennonites in Dakota; a Segment of the German Russians* has recently been reprinted from vol. 36 of the *South Dakota Historical Collections*, 1972. The book, 151 pages in length, contains illustrations and index.

Amos B. Hoover of Denver, Pa. is the compiler of *Descendants of Elisha M. Martin and Mary R. Heller 1691-1962*, now in its 2nd edition. It is 48 pages and illustrated.

Church Peace Mission. *The Christian Conscience and War; a Statement by Theologians and Religious Leaders*. Scottdale, Pa., Herald Press [1972] 48 pp.

Wengerd, Ben V., et al. *Descendants of Nickolas Weaver and Elizabeth Schrock from 1814 to 1972*. [Berne, Ind., Printed by Publishers Printing House, 1973] 407 pp.

Charles, Carolyn L., ed. *The East Petersburg Mennonite Congregation; 250th Anniversary, 1720-1970*. [East Petersburg, Pa., 1970] 39 pp.

Book Reviews

Voices Against War; A Guide to the Schowalter Oral History Collection on World War I Conscientious Objection. By Keith L. Sprunger, James C. Juhnke, and John D. Waltner. 1973. Bethel College, North Newton, Kansas. 190 multilithed pages. Library of Congress Catalog card number: 73-78023.

The significance of this study is placed in its historical context by a

three page essay on "Mennonites and World War I," by James C. Juhnke, the initiator and first director of the project of recording on tape interviews of Mennonite conscientious objectors in the United States during World War I. Located at Bethel College, the project has been carried forward by Bethel history teachers, Keith Sprunger and John Waltner, during the extended leave of absence of Juhnke from the Bethel campus.

The next section describes the project and explains how to use the index and collection. A list of the persons interviewed is then presented, followed by summary interviews. Indexes I through VI cover place of interviews, interviewers, interviewees arranged by denominations, churches of interviewees arranged by states, camps and service locations, and finally there is an index of persons, places, and topics. A seven-page bibliography completes the book.

Of the around 270 persons interviewed 46 were Old Mennonites. Many from this branch of the church are still living and should be interviewed soon. The Historical Committee of the Mennonite Church (Old) working through students at Goshen College has taped and transcribed interviews of the following nine persons not in the Juhnke book: Jesse D. Hartzler, Henry B. Brennehan, Erlis Kinsinger, Ortis W. Miller, Henry H. Miller, Ernest J. Bohn, George S. Miller, Henry D. Blough, and William Ramer.

This is a significant book and a worthy project. It should be continued with the cooperation of the history departments of all Mennonite colleges.

—Melvin Gingerich

The Mennonite Church in India. By John Allen Lapp. Scottdale, Pa.: Herald Press. 1972. 278 pp. \$8.95.

Dr. Lapp, Dean of Goshen College, Goshen, Indiana, tells the story of the comparatively small Mennonite Church in India and how it grew, "warts n' all." It was the result of the American Mennonite Mission efforts during the years 1897-1962. Here is the record of the personnel, philosophy, policy, and practices involved in the building of an institutional program within an environment of varied cultures. Dr. Lapp is a trained historian and has been awarded advanced degrees from Western Reserve University (MA 1958) and University of Pennsylvania (PhD 1968). In 1965 he was a Fulbright Scholar in the Summer Institute in Indian Civilization in New Delhi. G.C.S.